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JOZEF DELEU

# VIYĀHAPANNATTI

(BILAGAVAI)

THE HIRI ANGA OF THE JAINA CANON

*Introduction, Critical Analysis, Commentary & Indexes*

„DE TEMPEL”, TEMPELHOI 37, BRUGGE (BELGIL)

VAN DIT WERK WERDEN GEDRUKT OP DE PERSEN  
VAN DE SINTE-CATHARINA DRUKKERIJ TE BRUGGE,  
OP HOUTVRIJ VELIJN, 600 EXEMPLAREN WAAR-  
VAN 50 VOORBEHOUDEN AAN DE SCHRIJVER,  
GENUMMERD I TOT L  
EN 550 EXEMPLAREN VOOR DE HANDEL  
GENUMMERD I TOT 550  
DIT IS NUMMER XXIV

*In memory of*

*Professor Dr. Dr. h. c. WILHELM SCHUBRING*



## PREFACE

If it is true that the first aim of studies in the Jaina Canon should be the critical edition of its texts, yet the edition of some of these proves to be altogether impossible without a thorough preliminary stock-taking of their contents. This is particularly the case with the fifth Anga of the Canon, *Viyāhapannatti*, which tradition uses to call 'the Venerable' (*Bhagavatī*). To the prospective reader this monumental text in fact presents itself as a kind of bewildering omnium gatherum of episodes, discussions, expositions, detached statements, calculations, references and quotations, all apparently quite different from each other both in tenor and in style, and even in origin and antiquity. Scientific investigation must, therefore, start with a detailed analysis of its composition. This was, I think, the late Professor SCHUBRING's idea when, about six years ago, he suggested that I should write 'einen kritischen Index zur *Viyāhapannatti*' as he considered that work to be 'der längst fälligen kritischen Untersuchung wert'. Since WFRBR's 'Über ein Fragment der *Bhagavatī*' (1865), which was the very first Western approach to the Jaina Canon, as a matter of fact more than a century has passed away without this remarkable text getting the further attention it so eminently deserves. Fortunately, though, in his 'Worte Mahāvīras' (1927) SCHUBRING devoted a few excellent pages to it and again, in the same author's masterly *Grundriss*-work 'Die Lehre der Jainas nach den alten Quellen dargestellt' (1935) the *Viyāhapannatti* is the most frequently quoted canonical text.

The present work intends to give a fairly complete analysis of the *Viyāhapannatti*, moreover, in the introduction I have tried to answer at least some of the rather complicated questions regarding its composition. My efforts will be amply rewarded if this volume will incite others to tackle the many interesting

unsolved problems we are faced with in this truly major Jaina doctrinal text

Finally, since English is not my mother tongue, I do hope that the kind reader will not blame my work too much for any shortcomings in respect of language and style

## BIBLIOGRAPHY AND ABBREVIATIONS

### A VIYĀHĀPĀNĀTTI (= Viy)

The present analysis is based on the Āgamodaya-Samitī (= Āg S) edition of the Viy and Abhayadeva's Vṛtti (3 vols, Bombay 1918-1921). The incomplete edition (comprising the text and the same Vṛtti of *saya*s I-XXIII only) published by the Śrī Jainānand Pustakālay (= J P, 3 vols, Gopīpurā 1937-1947) has also been constantly consulted. The old edition, however, Āgama-Samgraha vol 5 (Benares, samvat 1938), was only seldom taken into account.

I completely dropped the *sūtra* counting of these editions, preferring to count the different texts within each *uddesa*. References therefore as a rule consist of three figures. XVI 1<sup>a</sup> for example indicates text <sup>a</sup> in *uddesa* 1 of *saya* XVI. Consequently *uddesas* (for instance in the case that they consist of only one text) are indicated by two figures, e.g. VIII 4. In the body of the Analysis the exact place of the texts in the Āg S edition has been indicated by adding their page numbers between brackets, thus XVI 1<sup>a</sup> starts on (697a). If further subdivisions had to be made, letters were added, thus XVI 1<sup>a1</sup> and XVI 1<sup>a2</sup>. To *saya* XV, which is *ekkasara* (scil. has no *uddesas*), I had to give a subdivision of my own. Lowercase Roman numerals were used to indicate the *taggas* resp. *antaratasaya*s of *saya*s XXI-XXIII and LXXXIII-L, thus for instance XXIV vii. Finally, in references to *uddesas* 6 and 7 of *saya* XXV the bracketed serial numbers of the qualities and faculties there discussed are also quoted.

### B BIBLIOGRAPHICAL ABBREVIATIONS

Āg S the Āgamodaya-Samitī edition of the Canon

AKM *Abhandlungen für die Kunde des Morgenlandes* herausgegeben von der Deutschen Morgenländischen Gesellschaft (30 vols), Leipzig 1857-1948

ANIS	<i>Alt- und Neu-Indische Studien</i> herausgegeben vom Seminar für Kultur und Geschichte Indiens an der Universität Hamburg, 1928 seqq
Antag	<i>Antagadadasāo</i> , Āg S, Bombay 1920 (Translation <i>The Antagada-dasāo and the Anuttaravavāya-dasāo</i> transl by L D BARNETT [Oriental Translation Fund, New Series, vol 17] London 1907)
Anuog	<i>Aumogadārā(im)</i> , Āg S, Bombay 1924
Āyāra	<i>Ācārāṅga-sūtra</i> Erster Śrutaskandha Text, Analyse und Glossar von W SCHUBRING (AKM XII, 4) Leipzig 1910, reprint Nendeln 1966
Dasā	Āyāradasāo in W SCHUBRING (and C CAILLAT), <i>Drei Chedasūtras—Āyāradasāo, Vavahāra, Nisīha</i> (ANIS 11) Hamburg 1966
Dīv	<i>Dīvasāgarapannatti</i> , part of Jīv (see <i>Lehre</i> par 47,3)
<i>Doctrine</i>	W SCHUBRING, <i>The Doctrine of the Jāmas described after the old sources</i> , Delhi 1962 — This is the English translation of <i>Lehre</i> As a rule ref are to the paras of <i>Lehre</i> so that <i>Doctrine</i> can also be used
<i>Expiations</i>	C CAILLAT, <i>Les Expiations dans le rituel ancien des religieux jaina</i> (Publications de l'Institut de Civilisation indienne, Fasc 25) Paris 1965
<i>Geographical Dict</i>	H L DEY, <i>The Geographical Dictionary of Ancient and Mediaeval India</i> , 2nd ed, London 1927
GIP	<i>Survey of India, Gazetteer of India and Pakistan (Quarter Inch Maps)</i> , Dehli 1951-1953
HGTB	M S PANDEY, <i>The Historical Geography and Topography of Bihar</i> , Delhi-Patna-Varanasi 1963
Ind Stud	<i>Indische Studien—Zeitschrift (Beiträge) für die Kunde des indischen Altertums</i> herausgegeben von A WEBER (17 vols), Berlin-Leipzig 1850-1885
Jambudd	<i>Jambuddīvapannatti</i> , ed Devcand Lālbhāi-Jaina-Pustakoddhāra, vols 52 and 54, Bombay 1920
Jinac	<i>Jinacaritra</i> in H JACOBI, <i>The Kalpasūtra of Bhadra-</i>

	<i>bâhu</i> (AKM VII, 1) Leipzig 1881, reprint Nendeln 1966 (Translation H JACOBI, in <i>SBE</i> XXII, Oxford 1884)
Jîv	<i>Jîvâbhûgama</i> , Äg S, Bombay 1919
Kappav	<i>Kappavadiisîyâo</i> in Nir below
Kosmographie	W KIRFEL, <i>Die Kosmographie der Inder</i> , Bonn-Leipzig 1920
Lehre	W SCHULBRING, <i>Die Lehre der Jamas nach den alten Quellen dargestellt</i> (Grundriss III, 7) Berlin 1934 —See <i>Doctrine</i> above
Life	J CH JIV, <i>Life in Ancient India as depicted in the Jain Canons</i> , Bombay 1947
Mahânis	<i>Mahânisîha</i> , [chapters I-V] J DELLU and W SCHULBRING, <i>Studien zum Mahânisîha</i> (ANIS 10) Hamburg 1963 —[chapters VI-VIII] F-R HAMM und W SCHULBRING, <i>Studien zum Mahânisîha</i> (ANIS 6) Hamburg 1951
Nandi	<i>Nandi</i> , Äg S, Bombay 1924
Nâv	<i>Nâyâdhammakaâhâo</i> , Äg S, Bombay 1919 —For Nir 1, 1, 1-146 see P STREITH, <i>Specimen der Nâyâdhammakaâhâ</i> , Leipzig 1881
Nir	✓ J DEIFU, <i>Nirayâvaliyâsuyakkhandha—Uvanga's 8-12 tan de jaina Canon</i> (Orientalia Gandensia IV, 1967, pp 77-150), Leiden 1969 —Contains Nirayâvaliyâo, Kappav, Pupph, Pupphac and Vanhid
Pannav	<i>Pannavañâ</i> , Äg S, Bombay 1918-1919
Pischel	R PISCHEL, <i>Grammatik der Prâkritsprachen</i> (Grundriss I, 8) Strassburg 1900 —Ref are to paras
PSM	H D T SHETH, <i>Pâta-sadda-mahamâavo</i> , Calcutta 1928, 2nd edition Benares 1963
Pupph	<i>Pupphiyâo</i> in Nir above
Pupphac	<i>Pupphacñlâo</i> in Nir above
Râyap	<i>Râyapasenaiyja</i> , Äg S, Bombay 1925

Samav	<i>Samavāya</i> , Āg S, Bombay 1918
SBE	<i>Sacred Books of the East</i> edited by F M MULLER (50 vols), Oxford 1879-1900, reprint Benares 1965 seqq
Sterbefasten	K von KAMPTZ, <i>Über die vom Sterbefasten handelnden älteren Painna des Jaina-Kanons</i> , Hamburg 1929
Sūy	<i>Sūyagada</i> , Āg S, Bombay 1917 (Translation H JACOBI, in <i>SBE</i> XLV, Oxford 1895 )
Tand	<i>Tandulaveyāliya</i> , Devcand Lālbhāī-Jaina-Pustakodhāra 59, Bombay 1922
Tattv	H JACOBI, <i>Eine Jaina-Dogmatik—Umāsvāti's Tat-tvārthādhigama-Sūtra</i> (Zeitschrift der Deutschen Morgenländischen Gesellschaft, 60) Leipzig 1906
Thāna	<i>Thāna</i> , Āg S, Bombay 1918-1920
T I	A SCHARPÉ, <i>Topographica Indica</i> (Orientalia Gandensia II, pp 189-257), Leiden 1965 —A list of place-names spelt according to and located on the One Mile to the Inch Maps (OMI) or the Quarter Inch Maps (QIM) of the Survey of India, see also <i>GIP</i>
Übersicht	E LEUMANN, <i>Übersicht über die Āvāsyaka-Literatur</i> Aus dem Nachlass herausgegeben von W SCHUBRING ( <i>ANIS</i> 4) Hamburg 1934
Utt	J CHARPENTIER, <i>The Uttaradhyāyasūtra</i> edited with an introduction, critical notes and a commentary Uppsala 1922 (Translation H JACOBI, in <i>SBE</i> XLV, Oxford 1895 )
Uvās	A F R HOERNLE, <i>The Uvāsagadasā or the Religious Profession of an uvāsaga</i> (Bibliotheca Indica) Calcutta 1888-1890 —Vol 1 Text and Commentary, vol 2 Translation
Uvav	<i>Uvavāya</i> = E LEUMANN, <i>Das Aupapātika Sūtra, erstes Upāṅga der Jaina I (only) Teil Einleitung, Text und Glossar</i> ( <i>AKM</i> 8, 7) Leipzig 1883, reprint Nendeln 1966

Vanhid	<i>Vanhidasāo</i> in Nir above
Vav	<i>Vārahāra</i> , see Dasā above
Vivāg	<i>Vivāgasuya</i> , Āg S, Bombay 1920
Worte Mv ✓	W SCHÜBRING, <i>Worte Mahāvīras, kritische Übersetzungen aus dem Kanon der Jaina</i> (Quellen der Religionsgeschichte, Band 14) Göttingen 1926

## C OTHER ABBREVIATIONS AND SYMBOLS

A	elementary beings and animals
A <sup>1</sup> , A <sup>2</sup> etc	A endowed with 1, 2 etc senses
Abhay	Abhayadeva's Vṛtti on Viy
comm	commentary
G	god(s) and goddess(es)
Goy	Govamī Indahhū
H	hell-being(s)
M	human being(s)
Mv	Mahāvīri
Rāy	Rāyagīha
ref	reference(s)
udd	uddesa(s)
usg	uddesakasamgrahagāthā
*	the common introduction of Goy questioning Mv at Rāy, the abbreviated form of the solemn introduction of Viy I 1 <sup>1</sup>
**	the common conclusion of an udd or of a separate conversation ( <i>s' evam bhante</i> ), see Introduction § 17
x	<i>samkhejja</i>
c	<i>asamkhejja</i>
∞	<i>ananta</i>

N B — Other abbreviations are explained in § 22 of the Introduction, in XXV 3<sup>4</sup>-4 and 6-7 of the Analysis, and in the Indexes



## INTRODUCTION

§ 1 Names of the Text *Viyāhapannatti* is the old genuine name of the fifth Anga of the Śvetāmbara Canon. *Vīvāhapannatti* is a corruption, while *Bhagavāī* is only an epithet which was originally added to the title, 'the Venerable Viy', and which has later on superseded it<sup>1</sup>. Consequently the *Viyāha-pannatti* (*Vyākhyā-prajñapti*) is a 'Proclamation of Explanations' viz. of explanations given as a rule by Mahāvīra in answer to questions asked by his disciples, in most cases by Goyama Indabhūi. Sometimes (Antag 6, Uvās 79, Pupph 3, 2) the text is shortly styled *Pannatti*, i.e. the *pannatti* par excellence.

§ 2 Subdivision of the Text In its present shape the text is divided into forty-one *sayas*. Each *saya*, except XV which is *ekkasara* i.e. has no sections, is subdivided into *uddesas* (*uddesa*, °śaka). Exceptionally XXI-XXIII are first subdivided into *vaggas* (*varga*) and XXXIII-XL are first subdivided into [sub-] *sayas* (*avāntaraśata*, *Abhay*), *vaggas* and *sub-sayas* then being further subdivided into *uddesas*. The colophon at the end of the work states that the total number of *sayas*, including the *sub-sayas*, is 138 and that the total number of *uddesas* is 1925<sup>2</sup>.

The distribution of the *uddesas*, *vaggas* and *sub-sayas* is as follows

<sup>1</sup> The same epithet was added to several other titles of canonical texts, WEBER, *Ind. Stud.* 16, pp. 392 and 401, SCHUBRING, *Doctrine* par. 45,5 note and par. 48,4.

<sup>2</sup> 1925 if in XX we count 12 *udd*, taking XX 6<sup>b</sup> and c as separate *udd* (Viy 979a note)

saya	subdivision	number of uddesas	number of sayas (and sub-sayas)
I-VIII	of 10 udd each	80	8
IX-X	of 34 udd each	68	2
XI		12	1
XII-XIV	of 10 udd each	30	3
XV	<i>ekkasara</i>	0	1
XVI		14	1
XVII		17	1
XVIII-XX <sup>2</sup>	of 10 udd each	30	3
XXI	8 vaggas of 10 udd each	80	1
XXII	6 vaggas of 10 udd each	60	1
XXIII	5 vaggas of 10 udd each	50	1
XXIV		24	1
XXV		12	1
XXVI-XXX	of 11 udd each	55	5
XXXI-XXXII	of 28 udd each	56	2
XXXIII-XXXIV	12 sub-sayas each, I-VIII of II, IX-XII of 9 udd each	248	(24)
XXXV-XXXIX	12 sub-sayas each of 11 udd each	660	(60)
XL	21 sub-sayas of 11 udd each	231	(21)
XLI		196	1
41	total number	1923 <sup>2</sup>	138

*saya* (*śata*, *śataka*) can only mean 'a cento, a century' Abhay (on the first *uddesakasamgrahagāthā*) states that it stands for *adhyayana* 'chapter' 'Hundred' in fact, if we consider the *Viy* in its present form, can only indicate the 'great number' of different teachings gathered in each chapter (SCHUBRING, *Worte Mv* p 10, *Lehre* par 45, 5) Since most sayas of the nucleus (see § 8 below) have ten udd, it is highly probable, though, that the choice of the term is connected with the redactors' preference for decimal subdivisions It is generally known that many *dasās* for instance are not actual decades scil that in canonical nomenclature exact counting was often sacrificed to this manifest preference for decimal subdivisions

§ 3 Nucleus and Accretions. WEBER (*Ind Stud* 16, pp 289 and 295-298) already suggested that the fifth Anga

has not always had its present bulk and that I-XX may be regarded as its nucleus ("Grundbestandteil") He was also the first author (ibid 16, p 301, n 2) to point out that originally XV had been a complete and separate text by itself, named *Teyamisagga*<sup>3</sup> (ibid 16, p 224, 17, p 89, 34), before it became part of the Viy under the name *Gosālayasaya* SCHUBRING (*Worte Mv* p 10) stated that XXV is connected with I-XX, whereas the groups XXI-XXIII, XXVI-XXIX, XXXI-XXXII and XXXV-XL and, secondly, the separate sayas XXIV, XXX, XXXIII, XXXIV and XLI are characterized by uniform subject-matters<sup>4</sup> In the following paragraphs we shall first examine XXI-XXIV and XXVI-XLI which are obvious accretions indeed The main features<sup>5</sup> characterizing them as totally different and younger than the other savas are (1) their uniform contents, which in the case of XXVI-XLI already appears from the fact that these sayas have a title of their own<sup>6</sup>, and (2) the uniform structure of their dialogue, Goy invariably questioning Mv in the Gunasīlāya sanctuary near Rāyagīha<sup>7</sup>

§ 4 Accretions On the face of it XXI-XXIII are the first secondary *pannatti* added to the nucleus of the Viy As such they are a supplement of XI 1-8 not only XXI 11 refers to XI 1 but in the fairly complete survey of the vegetal beings described in XX-XXIII we actually miss such plants as lotuses

<sup>3</sup> The insertion of the *Teyamisagga* into the Viy is due to the fact that it relates an important episode of Mv's career, it became sava XV because of the term *teya-lessā* mentioned in XIV 9<sup>8</sup> (SCHUBRING, *Worte Mv* p 15, n 1), although according to Abhay *teya-lessā* here has another meaning than the same term in XV B4, C1 7 and D2 Cf also note<sup>59</sup> below

<sup>4</sup> Thus read also in *Lehre* par 45,5

<sup>5</sup> The same features are found in all secondary *pannattis*, viz Jīv, Pannav, Jimbudd, Uvav 62 seqq, Tīnd, the second appendix of Nandī and the Viyāhacūlīvā, cf the AUTHOR, *Orientalia Gandensia* II (1965) p 147

<sup>6</sup> Moreover the same savas and XV (Teyamisagga) have no introductory gāhā, the title sufficing to summarize the uniform contents

<sup>7</sup> The introduction *Namo Suyadevayāe bhagavate* sometimes indicates an accretion (XV, XXVI) However, such formulae may easily be dropped or added by the scribe There is for instance no reason why XXIII should have got this introductory *namaskāra* if XXI, XXII and esp XXIV have not got it, nor is there any apparent reason for its use in XVII or in XXIV 13 (old edition)

etc which had already been treated in XI 1-8 Moreover, since XX 10<sup>3</sup> deals with beings that enter another stage of existence simultaneously and simultaneity of rebirths in the vegetal world is also expressly insisted upon in XXI-XXIII, one might easily jump to the conclusion that here we have the reason why XXI-XXIII were added to XX However, we shall have to reconsider the meaning of these facts in § 7

A typical feature of these sayas is their subdivision into vaggas Vagga-texts first extensively discuss some particular subject, then treat a number of related subjects in a very much abbreviated way scil only note the necessary changes by means of catchwords This vagga-style is well known from the narrative clichés in Nāy 2nd śrutasandha, Antag, Anutt and Nirayāvaliyāsuyakkhandha (Uvargas 8-12)<sup>8</sup> Viy XXI-XXIII is the only place in the canon where it was adapted to the treatment of a doctrinal subject

§ 5 XXIV is a further addition to XXI-XXIII and enlarges upon the topic rebirth by taking into account all of the twenty-four kinds of beings (hence 24 udd<sup>9</sup>), among which also figure the plants already treated in XXI-XXIII

§ 6 XXVI-XLI, considered as a whole, is an application of the Jaina method of quaternary arithmetic to the enormous doctrinal field of rebirth Other applications of the same method are found in XVIII 4<sup>2</sup> 3, XXV 3<sup>3-5</sup> 6, 4<sup>1</sup> 3<sup>7</sup> XXXI 1<sup>2</sup> links with the saya that precedes the whole group by referring to XXV 8

In fact the discussion starts from the theory of 'small numbers' (*khudda-jumma*, XXXI 1<sup>1</sup>) the definition of which is identical with that of '[simple] numbers' (*jumma* = *rāśi*, XVIII 4<sup>3</sup>) Rebirth then consists (cf Pannav 6 to which XXXI 1<sup>2</sup> refers) of *uvavāya* and *uvvattanā*, the latter term signifying the rising

<sup>8</sup> See, on *vagga*, Introduction par 6 of the AUTHOR's ed of Nir, p 83 seqq

<sup>9</sup> One cannot but notice the curious way of giving a chapter a number of subdivisions equal to its serial number XVII has seventeen and XXIV has twenty-four udd, XXVI-XXX discuss eleven kinds of beings (11 udd) from eleven points of view Likewise Uvanga 12, though a *dasā*, has twelve *ajhayanas* I do not think these are mere coincidences

to a spatially higher stage of existence That is why the topic is treated in separate *Uvavāya-* (XXXI) and *Uvvattanā-sayas* (XXXII) Probably that is also why in this first application of quaternary calculation only H are concerned<sup>10</sup>, i.e those beings within the circle of *samsāra* that occupy the spatially lowest stage in which rebirth and from which 'rising' is possible

Now, in the same way as XXIV (rebirth of all kinds of beings) was added to XXI-XXIII (rebirth in the vegetal world), this topic has been enlarged upon in XXXV-XL where quaternary calculation has been applied to the rebirth in and from all stages of existence of one-sensed beings up to five-sensed beings both unconscious and conscious, among the latter consequently also the H already treated separately in XXXI-XXXII However, in this general survey the notion *khudda-jumma* could not be used further since, as we know from XX 10<sup>3</sup>, one-sensed beings are *akai-sameiya*, which means that an indefinite number of them simultaneously (within one, i.e within every single, *samaya*) enter another stage of existence, an 'indefinite number' in the same text being defined as consisting of at least several groups of six, twelve and eighty-four beings Since 'small numbers' also include one, two, three etc —all beings except A<sup>1</sup> can indeed enter another existence separately etc —it is evident that another kind of numbers, 'great numbers' (*mahājumma*), had to be used Of course after the separate treatment of the topic from the points of view 'small' and 'great number' the whole had once more to be summed up in a survey starting from the general notion 'number', *rāsi-jumma*, in XLI

Such an exhaustive, albeit at the start purely mathematical, treatment of rebirth cannot be made without taking into account not only the more technical aspects of the transition from one state of existence to another but also such essential notions as the binding of *karman*, orthodoxy, *lessā*, capability of salvation, position within 'the dark or light half [of *samsāra*]', quantity of life and degree of development Most of these topics connect XXVI-XLI with the last uddesas of XXV, moreover, some of

<sup>10</sup> The ref to *Pannav* cannot mean that AMG are also meant here since in udd 2-4 of XXXI-XXXII only the three worst *lessās* are taken into account

them provide the pattern for the sub-saya- and uddesa-sub-division of these sayas. The subdivisions show clearly that XXVI-XLI have been conceived as a whole by itself the sub-saya-subdivision of XXXIII-XL and the uddesa-subdivision of XLI follow the uddesa-subdivision of XXXI-XXXII, and the uddesa-subdivision of XXXIII-XXXIV follows that of XXVI-XXX. This does not mean that this whole has been built up of one piece, which is improbable indeed since XXVI-XXX and XXXIII-XXXIV, though full of calculations in which the number four plays quite a role (four possibilities of binding etc karman, four creeds, four hundred cases of  $A^1$  being reborn as  $A^1$ ), in fact seem to stand outside the *jumma*-calculations discussed above XXXIII-XXXIV treating the special case of  $A^1$  (indicated already in XXV 8f) has been prefixed to XXXV which starts the 'great numbers' of  $A^1$ , and XXVI-XXX, dealing with the binding etc of karman and the creeds, may have been conceived as a suitable introduction to the whole.

§ 7 Saya XXV, another accretion? Obviously, if we want to look for other possible accretions in the Viy, our first suspicion will fall on XXV, the saya that according to SCHUBRING (see § 3 above) corresponds with ('entspricht') the nucleus sayas I-XX, although it stands between the two groups of manifestly accreted sayas XXI-XXIV and XXVI-XLI.

I must confess that, at the present stage of the investigation, I hesitate to pronounce on the subject. Several considerations might induce us to regard XXV as secondary, whilst a few others seem to imply that we must not preclude the possibility that at least part of it has always belonged to the nucleus. Let us consider the facts.

If XXV originally followed on XX it is rather difficult to explain why XXI-XXIV were inserted before it and not appended to it. It is true that part of the subject treated in XXI seqq was actually inserted in XI 1-8, which are an interpolation since the preceding udd X 7-34 obviously introduce XI 9<sup>1</sup>, cf. § 22, IX 3-30 and XI 1-8. It is also true that the notion 'simultaneity of rebirth' connects XXI seqq with XX 10. Yet the first fact, clearly, is the result of an attempt to make the

secondary *pannatti* on rebirths in the vegetal world better integrated in the body of the *Viy*, while on the other hand XX 10 itself, with its numerous calculations, may have been added to XX exactly for the purpose of introducing the appendix XXI seqq. Probably even XX 9 originally did not belong to the *Viy* (see below, note <sup>24</sup>) and as a matter of fact no connection whatever can be traced between udd 8 and 9 or 10, nor between 9 and 10. Considering these facts one cannot help feeling that the solemn proclamations on the Lore and the Tīrthankaras in XX 8 would appropriately serve the purpose of concluding a work like the *Viy*.

As to the contents of the different udd of XXV we can make the following observations

- a) 8-12 clearly introduce XXXI seqq,
- b) 6 and 7<sup>1</sup> present all the characteristic features of a secondary *pannatti* while 7<sup>2</sup> is a collection of quotations from Thāna and Uvāc loosely connected with 7<sup>1</sup> by the common term *padisewanā* 'transgression',
- c) we find other more or less systematical expositions in 3<sup>1-7</sup> and 4<sup>1-3</sup> dealing with two topics (*sedhi* and *jumma*) that will play a leading role in XXXI seqq, moreover, 4<sup>8-9</sup> is a repetition of V 7<sup>3-5</sup>. Consequently all these udd might be accretions.

There are, however, as I stated above, also a few facts that will have to be explained if one prefers to regard the whole of XXV as a secondary *saya* added to XXI-XXIV as a transition to XXVI seqq.

Udd 1, 2 and 5, for one thing, contrast with the more homogeneously constructed udd just mentioned. They have the composite build of most of the nucleus udd. Moreover, even if one considers the absence in XXV of the particular dialogues, *annautthiya*-texts, conversion stories etc. that are typical for the nucleus *sayas* (see §§ 17-20 below), and advances this as an argument against the originality of that *saya*, one must also take into account that—in contradistinction to the obvious accretions XXI-XXIV and XXVI seqq—it does contain certain 'important' references. In §§ 10 and 11 we shall find that certain references in XXV (viz 3<sup>10</sup>, 4<sup>2-4</sup>, 5<sup>1-3</sup>) are indispensable parts of a well-

planned incorporation into the body of the Viy of practically the entire text of Pannav and Jiv Of course there is one way of interpreting this fact without giving up the theory of XXV being an accretion the said references may have been interpolated subsequently to the addition of XXV

Another fact may be mentioned here As will be explained below in § 21 (end) and § 22 (XXV) the numerical series used as an ordering basis in XVIII-XX very probably goes on in XXV

Future investigation, as I said, will have to solve these problems At present, considering the arguments in favour of and those against the originality of XXV, I would tentatively say that the latter seem to be slightly more convincing

§ 8 Characteristics of the Nucleus I shall now pass to the so-called nucleus of the work viz I-XX to which, as was pointed out in the preceding paragraph, XXV must be added provisionally

In the accretions, so we found, vast yet well-delimited doctrinal domains are systematically explored in the course of wholly uniform dialogues, Mv answering Goy's questions at Rāy, they are catechisms as it were of which the would-be dialogue only serves didactic purposes

The sayas of the nucleus, then, present from the very outset a totally different picture Here we do not only visit many other towns, meeting there a great number of other interlocutors, but in complete contrast with what happens in the secondary *pannatis*, totally different subject-matters here succeed each other at every moment, without ever being linked up in a real train of thought, the selfsame topics over and again cropping up at short or long intervals This is true even in most of the sections—by far the greatest in number also in the nucleus sayas—where, as is the case in the accretions, Goy questions Mv at Rāy To quote one example out of a hundred, in X 3 Goy starts questioning his master on the relative magic powers of gods and goddesses (a question that he will again, in a slightly different wording, raise in XIV 3<sup>3</sup>), then jumps to the wind *kavvada* that is heard between the heart and the liver of a galloping horse and, in

conclusion, asks what kind of utterance people make by saying 'We shall lie down' This very loose concatenation of topics sets in at the very beginning of the Viy without a plan or, in fact, an introduction Unlike Angas 1-4 and 6 seqq Anga 5, as a matter of fact, plunges the reader in *medias res*<sup>11</sup> with Goy questioning the Master on the famous tenet of the identity of the action that is being performed and the performed action (I 1<sup>1</sup>) This tenet has nothing to do with the theories of attraction of matter etc immediately following its enunciation (I 1<sup>2</sup>) but, on the other hand, will again turn up for discussion under totally different circumstances in I 6<sup>1</sup>, 7<sup>3</sup>, 8<sup>2b</sup>, 10<sup>1</sup>, VIII 6<sup>3</sup>, 7<sup>1</sup>, IX 33<sup>2d</sup> and XVI 5<sup>b</sup> c Probably the antique character and the importance of this tenet are the reasons why it was chosen as an appropriate exordium of the whole work

Of course this utter incoherence from the subject-matter point of view will be one of the main problems to be dealt with in trying to elucidate the composition of the nucleus of the Viy Before we can tackle it, though, we shall first have to consider the more urgent question posed by the equally great diversity of what one might call the various styles or patterns in which the teachings are set forth dialogues and detached statements of the common question-and-answer type (Mv and Goy being the interlocutors or not), conversion stories and episodes of various kinds, refutations of heterodox views and, finally, references to and quotations from other works, among the latter also a few non-dialogue texts In the following paragraphs we will examine these different patterns one by one We shall, however, soon find that no strict dividing lines can be drawn between them because they overlap in many ways what seems to be a common dialogue for instance may prove to refer to a non-dialogue text in some other work, one conversion story contains a refutation of dissident views etc

§ 9 References Let us then start with the group of texts that, from the very outset, strikes us as the most heterogeneous of all, viz the references

<sup>11</sup> If we drop the obviously younger *namaskāras* and the solemn clothing of Goy's first question

We do not here consider as such the *jāvas* that are mere abbreviations of well-known descriptions (*vannao*), enumerations, stereotyped phrases and the like<sup>12</sup>, these are a very common phenomenon in most works of the Jaina Canon and pose a purely practical problem. By 'references' we here understand only the places in the Viy explicitly (i.e. by means of *jahā*) or implicitly referring to the discussion of certain topics in other canonical texts. The first references of this type appear in I 1<sup>2</sup> where we read 'neraiyā nam bhante kevai-kālassa ānamanti vā pānamanti vā ūsasanti vā nīsasanti vā?' jahā Ūsāsa-pae 'neraiyā nam bhante āhār'atthī?' jahā Pannavanāe padhamae Āhār'uddesae tahā bhāniyavvam. This means that the questions about the breathing and the attraction of matter with H must be answered as in Pannav 7 and 28, i resp. Consequently the references in fact amount to the incorporation of the said sections of Pannav into the Viy.

It is not necessary here to give the complete list of the places in the Viy where references of this type are found, it can easily be gathered from the Conspectus in § 22 where such references have been indicated with the letter *R*. Here they will be considered from the point of view of the canonical texts referred to, viz Pannav, Jīv, Jambudd, Samav, Uvav, Anuog and Nandī. The first question they pose indeed is which parts of these texts do the references incorporate into the Viy?

§ 10 Pannavanā, the fourth Uvanga, which is a great systematic *pannatti* treating the Jaina doctrine in thirty-six *payas*<sup>13</sup>, is the text most frequently referred to. The following synopsis will show that practically the whole Pannav has been incorporated into the Viy.

<sup>12</sup> Among abbreviations of the common *jāva*-type in fact we may also reckon the four references to Rāyap, viz III 6<sup>3</sup> (*varnaka* of the body-guards), VII 8<sup>2</sup> (the well-known simile of the lamp in the dark room), VIII 2<sup>3</sup> (the ramification of *nāna*, Rāy itself here refers to Nandī) and X 6 (*varnaka* of Sūryābha's residence).

<sup>13</sup> Cf. *Lehre* par. 48,4

## *Synopsis of the references to Pannav*

### A Completely incorporated *payas*

- 4 (Thū) twice, viz in I 1<sup>2</sup> 7 and XI 11<sup>2</sup>
- 5 (Visesa) in XXV 5<sup>1</sup>, see also XXV 2<sup>1</sup>
- 6 (Vakkanti) in I 10<sup>3</sup>, see also XI 1<sup>1a</sup>
- 7 (Csāsa) in I 1<sup>2</sup> 7
- 9 (Jonī) in X 2<sup>2</sup>
- 10 (Carama) in VIII 3<sup>3</sup>
- 11 (Bhāsā) in II 6
- 12 (Sarīra) in XXV 4<sup>4</sup>
- 13 (Parināma) in XIV 4<sup>3</sup>
- 14 (Kṛsāva) in XVIII 4<sup>2</sup>
- 15 (Indiya) udd 1 in II 4, udd 2 in XX 4
- 20 (Antakiriyā) in I 2<sup>5</sup>, I 2<sup>6</sup> 7 are identical with the end of Pannav 20
- 21 (Ogāhanāsamthāna) in X 1<sup>2</sup>
- 22 (Kiriyā) in VIII 4
- 23 (Kammapagadi) udd 1 in I 4<sup>1</sup>, udd 2 in XIII 8
- 24 (Kammabandha) in XVI 3<sup>1</sup>, see also VI 9<sup>1</sup>
- 25 (Kammaveya) in XVI 3<sup>1</sup>
- 26 (Veyabandha) in XVI 3<sup>1</sup>
- 27 (Veyaveya) in XVI 3<sup>1</sup>
- 28 (Āhāra) in VI 2, see also I 1<sup>2</sup> 7, II 1<sup>2</sup> and XIII 5
- 29 (Uvaoga) in XVI 7
- 30 (Pāsanayā) in XVI 7
- 32 (Samjaya) in VII 2<sup>1</sup>
- 33 (Ohi) in XVI 10
- 34 (Pariyāranā) in XIII 3
- 35 (Veyanā) in X 2<sup>3</sup>, see also XIX 5<sup>2</sup>
- 36 (Samugghāya) in II 2 and XIII 10

### B Partly incorporated *payas*

- 1 (Pannavanā) is almost completely incorporated in VIII 1<sup>1</sup> (description of the corporeal inanimate world and the souls within samsāra, Pannav 9b-17a and 23a-69b), partly also in VIII 3<sup>1</sup> and XXI-XXIII (the plants), moreover, X 1<sup>1</sup> is related with Pannav 8a (the incorporeal inanimate world), I 1<sup>8</sup> with

Pannav 18a, XXV 4<sup>5</sup> and 6<sup>(8-9)</sup> with Pannav 18b-23a (the souls beyond samsāra)

2 (Thāna) is partly incorporated in XXXIV 1 1<sup>3</sup> (the abodes of A<sup>1</sup>), however, many details regarding the abodes of the other beings are to be found scattered all over the text, see Index II s v *āvāsa* and *vimāna*

3 (Bahuvattavvaya) only four of the twenty-seven *dāras* of this text could not be traced in the Viy as appears from the following synopsis

<sup>1</sup> (dīsi, 114a-116a) is missing

<sup>2</sup> (gai, 119b)

<sup>3</sup> (indiya, 120b-121a) } referred to in XXV 3<sup>10</sup>

<sup>4</sup> (kāya, 122b-132a) }

<sup>5</sup> (joya, 134a-b) implicitly referred to in VI 3<sup>6</sup> under <sup>38-41</sup>

<sup>6</sup> (veya, 134b) ibid under <sup>1-4</sup>

<sup>7</sup> (kasāya, 135a) is missing

<sup>8</sup> (lesā, 135a-b) implicitly referred to in XXV 1<sup>1</sup>

<sup>9</sup> (sammatta, 136b) in VI 3<sup>6</sup> under <sup>9-11</sup>

<sup>10</sup> (nāna, 137b) referred to in VIII 2<sup>6</sup>, see also VI 3<sup>6</sup> under <sup>30-37</sup>

<sup>11</sup> (damsana, 137b) in VI 3<sup>6</sup> under <sup>18-21</sup>

<sup>12</sup> (samjaya, 137b-138a) ibid under <sup>5-8</sup>

<sup>13</sup> (uvaoga, 138a) ibid under <sup>42-43</sup>

<sup>14</sup> (āhāra, 138a) ibid under <sup>44-45</sup>

<sup>15</sup> (bhāsā, 138b) ibid under <sup>25-26</sup>

<sup>16</sup> (paritta, 138b-139a) ibid under <sup>27-29</sup>

<sup>17</sup> (pajjatta, 139a) ibid under <sup>22-24</sup>

<sup>18</sup> (suhuma, 139a) ibid under <sup>46-48</sup>

<sup>19</sup> (sanni, 139a) ibid under <sup>12-14</sup>

<sup>20</sup> (bhava-siddhīya, 139a) ibid under <sup>15-17</sup>

<sup>21</sup> (atthikāya, 140a-b) referred to in XXV 4<sup>2</sup>

<sup>22</sup> (carīma, 143a) in VI 3<sup>6</sup> under <sup>49-50</sup>

<sup>23</sup> (jīva, 143b) referred to in XXV 3<sup>10</sup>

<sup>24</sup> (khetta, 144a-155b and 158a) is missing

<sup>25</sup> (bandha, 155b) referred to in XXV 3<sup>10</sup>

<sup>26</sup> (poggala, 160a-b) = XXV 4<sup>6b</sup>

<sup>27</sup> (mahadandaya, 161b-163a) is missing

<sup>17</sup> (Lessā) four of the six udd are completely incorporated,

viz udd 2 in I 2<sup>3</sup>, udd 3 in IV 9, udd 4 in IV 10 and XIX 1, udd 6 in XIX 2, udd 1 is nearly identical with I 2<sup>2</sup>, of udd 5 no trace was found

18 (Kāyatthi) is referred to in VIII 2<sup>6</sup>, related matters are found in V 8<sup>2</sup> and in all references to Pannav 4

C *Payas* not referred to in the Viy

8 (Sannā) related matters are discussed in VII 8<sup>1</sup> and in all the descriptions of beings taking *sannā* (see Index II s v *sannā*<sup>2</sup>) into account

16 (Paoga) XXV 1<sup>1n</sup> = Pannav 317b with *joga* instead of *paoga*, Pannav 319b-323b could not be traced

19 (Sammatta) and 31 (Sannī) actually the contents of these two very short *payas* is couched in several texts of the Viy, see e g I 2<sup>2</sup>, XIX 3<sup>n</sup> and XX 1

§ 11 Another canonical treatise frequently referred to is *Jivābhigama*, the third *Uvanga*, a classification of all animate and inanimate beings. This text is subdivided into  $2 \times 9 = 18$  *padivattis*<sup>14</sup>, the most important of which is the third which comprises more than seven tenths of the text. It describes the living beings as of four kinds viz HAMG, devoting three udd to the H (Neraiya-udd), two to the A (Tirikkhajoniya-udd), one to M (Manuss'udd) and a curiously amalgamated text ending in two Vemāniyadeva-udd to the G, in the middle of the discussion of the astral gods an originally independent text, the *Dīvasāgarapannatti*<sup>15</sup>, has been interpolated

Nearly the whole third *padivatti* has been incorporated into the Viy by way of references the three Neraiya-udd in XII 3, II 3 (see also XIII 4<sup>1</sup> 2) and XIV 3<sup>4</sup> resp, the two Tirikkhajoniya-udd in VII 5 and 4 resp, the greater part of the Manuss'udd in IX 3-30 and X 7-34, the Deva-text, with the interpolation *Dīv*, in II 7 (see also III 10) Only the beginning of the first Tirikkhajoniya-udd and the beginning and the end of the Manuss'udd are missing, however, the former text is only a

<sup>14</sup> Cf *Lehre* par 47,3

<sup>15</sup> Commenting upon Viy IV 1-8 Abhay refers to the *Dīvasāgarapannatti-saṃgahāni* for which see *Lehre* ibid

general survey of the animal world of which Viy VIII 1<sup>1</sup>, as we saw, gives a more complete description by referring to Pannav 1, while the latter refers to the same *pada* in Pannav (viz 50a and 55a) Probably, one might say, Viy II 7 and III 10 only refer to those parts of the Deva-text that discuss the regions and the assemblies of the gods Yet the Viy also refers to several other parts of this text see II 9 (on Samayakhetta), III 3<sup>2</sup> (on ebb and flow), V 2<sup>3</sup> and VI 8<sup>3</sup> (on the oceans), VI 5<sup>3</sup> (on the Logantiya gods), VIII 8<sup>5</sup> and IX 2 (on astral gods), X 5<sup>b</sup> (on astral goddesses), XIX 6 (on the continents and oceans), see also III 2<sup>2</sup>

Apart from the third *padivatti* there are only two places in Jiv that have been referred to in the Viy, viz part of the second *padivatti* in XII 9<sup>2</sup> and the last section of the fifth *padivatti* (where the *moyas* are treated) in XXV 5<sup>3</sup>

What about the *padivattis* of Jiv that have not been referred to in the Viy? Without entering into detail I may say that the interested reader of these texts will soon find out that they hardly bring anything but endless repetitions of subjects treated already elsewhere, esp in Pannav 1, and reclassifications of these subject-matters from special points of view

§ 12 I come to the Jambuddīvapannatti, the sixth Uvanga, which is a description of the central continent, Jambuddīva, subdivided into seven *vakkhāras*<sup>16</sup> The Viy only thrice refers to Jambudd One of these references, however, viz IX 1, incorporates the whole of *vakkhāras* I-VI The two other places, VI 7<sup>3</sup> and VII 6<sup>4</sup>, refer to two related fragments of *vakkhāra* II *Vakkhāra* VII, although it was not explicitly incorporated, contains several texts that appear also in the Viy

a) It starts with a question on the moons and other celestial bodies illuminating Jambuddīva This is one of the texts that were repeated in Dīv and further developed there into a discussion of the celestial bodies above all the continents and oceans<sup>17</sup> Viy IX 2, i e the text that follows on IX 1 into

<sup>16</sup> Cf *Lehre* par 48,6

<sup>17</sup> Cf KIRFEL, *Zeitschrift für Indologie und Iranistik*. 3 (Leipzig 1924), p 50 seqq

which Jambudd I-VI have been incorporated, refers to this developed text

b) Viy VIII 8<sup>5</sup> (serving, in the Viy, as an introduction to IX 1-2 just mentioned!) is identical with Jambudd 458b-463b At the end the Viy text refers to Jīv 345b where, indeed, once more a fragment of Jambudd has been repeated

c) Viy V 1<sup>1-3</sup> and 10<sup>1-3</sup> = Jambudd 480a or, rather, Jambudd here refers to Viy V, adding that here, in fact, we have a 'summary' (*cathu-samāsa*) of the whole Sūra- and Candapan-nattis as far as Jambuddīva is concerned Viy V 1<sup>4</sup> and 10<sup>4</sup> develop the same topic with regard to the other continents and oceans of Samayakhetta

d) The paragraph on the wives of the astral gods, Viy X 5<sup>b</sup> (referred to and further developed in XII 6<sup>3</sup>) is identical with Jambudd 532b-533a but again refers to Jīv 383a where this Jambudd-text has been repeated

§ 13 Only seven references are left now They are V 5<sup>3</sup> (ref to Samav), XI 9<sup>2</sup> and XIV 8<sup>3</sup> (ref to Uvav), VIII 2<sup>3-6</sup> and XXV 3<sup>9</sup> (ref to Nandī), V 4<sup>c</sup> and XVII 1<sup>4</sup> (ref to Anuog) Unlike the references discussed in the preceding paragraphs they all are comparatively short interpolations with a more or less fortuitous and isolated character It may be noted that only the two Uvav-texts are dialogues between Mv and Goy, except V 4<sup>c</sup>, though, all have been adapted as such in the Viy

§ 14 Consequently, in answer to the question raised in § 9 we may say that, in substance, the 'references' amount to the incorporation of practically the integral text of the three great secondary *pannattis*—Pannav, Jīv (with the interpolation Div) and Jambudd (with the so-called 'summaries' of Sūra- and Candapannatti)—into the body of the Viy, i e the *pannatti* par excellence Our second question then must be how did this incorporation come about, scil which were the main principles underlying the distribution of these references all over the Viy? At this moment, however, we can consider only the aspects of the question that specifically regard the references Generally speaking, indeed, references have been used in the composition

of the Vīy much in the same way as non-reference texts, which means that the various ordering methods and principles presiding the concatenation of the latter also affected the insertion of the references. The question therefore will have to be reconsidered in § 21.

As a rule the references appear to be very loose additions<sup>18</sup> prefixed or appended to a text so as to introduce or develop a topic treated in it.<sup>19</sup> This random character explains why most of them either constitute a separate udd (called ref-udd below, 40 %) or introduce resp. conclude an udd (40 %).<sup>20</sup> Ref-udd, it would seem, played an important role in the ultimate constitution and subdivision of the different sayas. Thus for instance the discussion of the intermediate continents (Jīv 295a-326b) has been split in two halves: the first half, which treats the southern continents<sup>21</sup> (to which two introducing ref-udd were prefixed) has been put before the non-reference uddesas of IX while the second half, which treats the northern ones, has been appended to the non-reference uddesas of X. In this way IX and X have got thirty-four udd each, thus satisfying the well-known Jaina predilection for parallel structures, and have at the same time been linked up in a kind of frame.<sup>22</sup>

<sup>18</sup> Certain texts, as we saw, even have been referred to more than once, e.g. Pannav 4 and 28.

<sup>19</sup> This introducing or expatiating character sometimes is very indistinct, thus for instance in II 3, VI 9<sup>1</sup>, X 1<sup>2</sup>, XVI 10 'Introductions' sometimes announce a theme long before it actually crops up thus e.g. II 9 anticipates the theme *samayakhetta* which will come up for discussion in V 1, that is after III-IV the leading theme of which (Gods) was introduced by II 7-8. Once or twice a reference serves only as a transition from one topic to another. I 10<sup>3</sup> for instance, the last sūtra of I, is loosely connected with I 10<sup>2</sup> by the word *samaya* but in fact has nothing to do with the preceding and following sūtras. However, as it refers to Pannav 6 upon which follows Pannav 7 = 'Uśāsa' it in a sense modulates to the first catchword of II 1, 'Uśāsa'.

<sup>20</sup> This does not mean that the remaining 20%, viz. the references inserted within the body of an udd, are less loosely connected with the surrounding context. Such interpolations also are mere introductions (e.g. VIII 2<sup>3</sup>) or digressions (V 4<sup>4</sup>).

<sup>21</sup> The south always prevails on the north and therefore precedes it, cf. III 1<sup>1</sup>. Thus the text also successively treats the *inda-sabhās* of the southern Asuras (Camara, II 8), the southern lowest heaven (Sakka, X 6), the northern Asuras (Bali, XVI 9) and the northern lowest heaven (Isāna, XVII 5).

<sup>22</sup> As a whole IX 3-30 and X 7-34 introduce XI 9<sup>1</sup>, see § 22 under IX 3-30.

Parallelism and enframement will indeed prove to be very important ordering methods used in the composition of the Viy (see § 21) If in IX and X that particular number of thirty-four udd obviously was arrived at by adding the necessary number of ref -udd one cannot doubt that the same procedure was used to give many sayas of the nucleus their typical decimal subdivision most of the sayas consisting of ten udd in fact have one (VI, VIII, XII, XX), two (III, IV, VII), three (XIX), four (XIII) or even six (II) ref -udd In this connection it may be noted that what is an udd in the text to which reference is made often but not always is counted as an udd in the Viy IV 9 and 10 for instance are Pannav 17 udd 3 and 4 resp (whereas I 2<sup>3</sup> is Pannav 17 udd 2) and were very loosely (see § 22) added to IV 1-8 where identically the same topic as was treated in III 7 in one udd takes eight uddesas This again proves that as a rule references were counted as ref -udd or not in a completely arbitrary way only to give a saya its wanted number of uddesas

§ 15 Non - dialogue Texts A second group of clearly heterogeneous texts is formed by the fifteen non-dialogue fragments V 6<sup>7</sup> 7<sup>8</sup>, VII 8<sup>5</sup>, VIII 2<sup>2</sup> 6<sup>2</sup>, X 2<sup>5</sup>, XIV 5<sup>2</sup>, XVI 6<sup>1h</sup> 1 and XXV 7<sup>2b</sup> <sup>f</sup> Several of these are quotations<sup>23</sup> from the third Anga V 7<sup>8</sup> = Thāna 306a, VII 8<sup>5</sup> and VIII 2<sup>2</sup> are two consecutive texts<sup>24</sup> in Thāna 505a-b, XXV 7<sup>2d</sup> and XVI 6<sup>1h</sup> are two consecutive texts in Thāna 499a, XXV 7<sup>2b</sup> <sup>e</sup> are four consecutive texts in Thāna 484a, XXV 7<sup>2f</sup> = Uvav 30 I could not trace the other non-dialogue texts but they are of the same purport and no doubt have a similar origin V 6<sup>7</sup>, VIII 6<sup>2</sup> and X 2<sup>5</sup> are rules concerning the monk's behaviour as are the

<sup>23</sup> For slight differences between the Viy and the Thāna or Uvav versions see the notes on these texts

<sup>24</sup> Part of the preceding text, VIII 2<sup>1</sup>, is identical with a fragment in Thāna 263b According to WEBER (*Ind Stud* 16, p 301, n 2) LEUMANN thought that this text is (the residual of?) the *Āśīvabhiāvanā*, one of the unknown canonical texts mentioned in Jinprabha's *Vihimaggapavā* and in Sānticandra's commentary on *Uvanga* 6, likewise in XVI 6<sup>1</sup> and XX 9 resp LEUMANN saw the lost *Mahāsuminabhiāvanā* and *Cāranabhiāvanā* (or *Vijācaranarūpīcchava*), see WEBER, *ibid* p 224 and *Ind Stud* 17, p 12 n 7 and p 14 n 7

fragments entered under XXV 7<sup>2</sup>, XIV 5<sup>2</sup> seems to be related to VII 8<sup>5</sup>, XVI 6<sup>11</sup> (fourteen dreams) has been added to XVI 6<sup>11</sup> (ten dreams) <sup>24</sup>

It may be noted that in nearly all of these texts the number '10' plays a role, the exceptions being X 2<sup>5</sup>, XVI 6<sup>11</sup> and XXV 7<sup>2f</sup>, V 7<sup>8</sup> deals with five causes and five non-causes

In conclusion one may say that the non-dialogue texts are short glosses inserted—as the reader may check for himself in the *Conspectus*, § 22, where they have been indicated with the letters *ND*—for the purpose of introducing or commenting (or expatiating upon) some topic or notion. As such they are similar in character to the occasional references discussed in § 13. One of the references there quoted, V 4<sup>8</sup>, actually is a non-dialogue text. Likewise, as a matter of fact, XXV 7<sup>2f</sup> at one place refers to *Uvav*. Moreover, in a number of references, so it was stated in § 13, the original non-dialogue text has been adapted to the dialogue style of the *Viy*. The same happened (1) in the case of VII 8<sup>4</sup> and XXV 7<sup>2a</sup> which, but for their dialogue style, are identical with the *Thāna*-fragments preceding the ones quoted by VII 8<sup>5</sup> and XXV 7<sup>2b</sup> resp., (2) in the case of VIII 8<sup>1</sup> and <sup>2</sup> which are *Thāna* 170 a and *Thāna* 317b = *Vav* 10, 2 resp. dialogized

§ 16 The Nucleus as a Primary *Pannatti*  
On the whole the texts and fragments embodied in the *Viy* by way of references and quotations derive from the systematic enunciation of the doctrine. If they are eliminated from the nucleus sayas, what is left proves to be a rather bewildering amalgam of detached teachings. The diversity of the topics discussed and in many cases that of the persons and the circumstances attending these discussions all but defy methodical description. That is because here we have a record, as a matter of fact the only really important canonical record, of what *Mv*'s teaching actually was like, not of what later systematization has made of it. Of course tradition has, in many ways, formalized this record by stereotyping the description of *Mv*'s peregrination, of the towns and sanctuaries he visited, of the people he met and of his method of teaching. The important point, how-

ever, is that here Mv is actually said to have stayed at places, to have met persons, to have pronounced views in certain questions, to have approved or disapproved of other people's opinions, to have commented upon persons, things and events of his time, that, in fine, Mv here appears more as an active personality set against the background of its environmental conditions and circumstances. In other words the nucleus sayas of the Viy are, or rather contain, the only genuine dialogue text (*pannatti*) to be found in the canon, the example<sup>25</sup> imitated by would-be dialogue texts (secondary *pannattis*) such as Pannav etc and the accretions of the Viy itself discussed in § 4 seqq.

Probably here too the original picture has been very much dimmed by the secular deterioration of tradition. That, for one thing, would explain why also in the vast majority of the nucleus texts Mv invariably answers Goy's questions in the Gunasila-yan-āśrama near Rāyagṛha evidently the names Goy and Rāy entered wherever tradition had lost precise details about the circumstances of the Master's teachings.

Besides Goy, though, we meet quite a number of other people approaching, with their doubts and difficulties, Mv and other teachers other disciples of the Lord, Elders, monks, nuns and laymen, followers of Pārsva's creed, Ājīvikas and other dissidents, brahmans, noblemen, merchants and gods, many of whom are mentioned by name and even introduced to us as more or less real individuals by an episodic presentation of the circumstances surrounding their meeting with the teacher.

§ 17 Some Characteristic Dialogues I may conveniently pursue my investigation by dwelling upon certain dialogues which depart from the usual pattern, still put interlocutors other than Mv or Goy on the scene.

Thus the disciples Roha (I 6<sup>4</sup>), Mandiyaputta (III 3<sup>1</sup>), Māgandiyaputta (XVIII 3) and several unnamed Elders (X 5) approach Mv at Rāy propounding him various problems. In the case of Māgandiyaputta we hear of the astonishment and the disbelief of the other monks when he imparts them Mv's

<sup>25</sup> Cf SCHUBRING, *Worte Mv* p 10, *Lehre* par 42

words, Mv himself has to confirm the truth of his statements The same thing also happened in the Nandana sanctuary near Moyā<sup>26</sup> (III 1<sup>1</sup>) There Aggibhū, the second Goyama, one day questions the Lord on Camara's *iddhi*, afterwards he informs his condisciple Vāubhū, the third Goyama, of Mv's views of that matter Vāubhū, however, does not believe him until he has asked and received Mv's explicit corroboration The discussion then goes on in a rather formalized way, Aggibhū and Vāubhū dialogizing with Mv on the southern resp northern gods

It will be noticed that at the end of such dialogues, in the case of III 1<sup>1</sup> even at the end of each separate question, the disciple takes his leave with the words 's' evam bhante, s' evam bhante!' thus expressing his belief in the Master's words The same phrase is also heard whenever the scene changes (e.g. at the end of II 1<sup>5</sup> and XVI 3<sup>1</sup>) and as a rule it also concludes the common *uddesa* In the latter case it probably implies that Mv and Goy treated the different questions recorded in the *uddesa* during one session Of course this can only be regarded as an attempt to give such *mixta composita* the appearance of continuous dialogues

In this connection it may be noted again that whenever we speak of 'discussions', 'dialogues' etc these terms do not mean that the texts actually record real conversations In fact the extreme formalization of the questions and answers hardly once allows of a rudimentary form of conversation, viz in V 8<sup>1</sup> where Mv's disciple Niyanthīputta questions his condisciple Nārayaputta, then shows that Nārayaputta's theories are untenable, corrects them and answers further questions arising from this discussion This is the only dialogue in which Mv plays no role whatever

Questions indeed occasionally are posed to persons other than Mv but in such cases Mv will afterwards confirm the answers. Thus in II 5<sup>6</sup>, the scene being the Pupphavaiya shrine near Tungiyā<sup>27</sup>, certain Elders of Pārsva's creed, of whom four are

<sup>26</sup> Moyā not identified

<sup>27</sup> Tungiyā probably mod. Tungi situated two miles from Bihār (JAIN, *Life* p. 344 seq.), see Toongee, *Indian Atlas* (ed. 1901) 103 S.E. 25°10'—85°35'.

mentioned by name, instruct a group of Jaina laymen. The rumour of this event reaches Rāy where people ask Goy's opinion on these teachings. Goy transmits the question to Mv who approves of the tenets held by the *Pāsāvaccijā therā bhagavanto*. Likewise in XI 12<sup>1</sup> (where reference is made to the *Tungiy'uddesa* just mentioned) Mv assures certain sceptical laymen that their fellow Isibhaddaputta has excellently answered the question regarding divine rebirths they had asked him at Āla(m)bhiyā<sup>28</sup>. He even prophesies that Isibhaddaputta will enter a divine existence and will soon attain salvation.

Once in a while the Master will supplement some answer given by one of his disciples. Thus in X 4, in a discussion passing in the Dūpalāsaya sanctuary near Vāniyaggāma<sup>29</sup>, Goy cannot completely gratify his condisciple Sāmahaṭṭhi's desire of knowledge and has to be supported by Mahāvīra. The Lord will praise Goy for his quickness at repartee (XVIII 8<sup>2</sup>) as well as the layman Madduya for not letting the dissidents entice him to pronounce upon things he does not well understand (XVIII 7<sup>4</sup>). Eventually he will also defend Sankha's way of acting against the accusations of his fellow-laymen (XII 1).

It must be regretted that apart from these rare words of praise from the Master's lips the Viy hardly records two or three events showing, perhaps, something like a personal feeling on Mv's side. A rather curious short text we have in V 4<sup>3</sup>. Mv forbids the Elders to blame his very young disciple Aīmutta who is playing with his alms-bowl in a brook. Aīmutta will indeed achieve salvation in his present life. Interpreting this, however, one probably should bear in mind that Aīmutta, according to Antag 6, had been a prince before he became a monk.<sup>30</sup> Other places where Mv does not actually teach but

<sup>28</sup> Ālabhīvī or Ālambhīvī probably is Pāli Ālavī identified by CUNNINGHAM with Newal 'nineteen miles south-east of Kanauj on the eastern side of the Ganges' (HOERNLE, *Uvās* App pp 51-53), see Newal OMI 63 B/1/8 (*TI* p 231).

<sup>29</sup> Vāniyaggāma mod Bania (deest *GIP*) near Basārh in Muzaffarpur district (cf DEY, *Geographical Dict* p 107 s v Kunḍagāma), Basārh QIM 72 G/1/4 (*TI*, p 208) is the old Vesālī.

<sup>30</sup> Cf SCHUBRING, *Worte Mv* p 19 ' wir gehen vielleicht nicht ganz fehl in dem Gedanken, dass dieser Umstand Mahāvīra beeinflusst hat Denn beim

only pronounces on people are IX 33<sup>1</sup> where he confirms that Devānandā is his real mother<sup>31</sup> and XIV 7<sup>1</sup> where he says that Goy has been his friend and disciple during an uninterrupted series of existences and will after his present life be his equal, viz as a liberated being Unique in its kind is also VII 9<sup>2</sup> <sup>3</sup> The chief interest of these texts, I think, is that we learn from them that in the rivalry between Kūniya of Magadha (Mv's grand-nephew) and Cedaga of Vesālī (Mv's uncle) the Lord clearly sympathized with the latter<sup>32</sup>

§ 18 Refutation of the Dissidents Two fragments mentioned a little while ago, XVIII 7<sup>4</sup> and 8<sup>2</sup>, lead us to that interesting group of texts the common theme of which is the refutation of dissidents (*annautthiya*<sup>33</sup>, *parautthiya*) In the Conspectus § 22 these texts have been indicated with the letter *A*

Unfortunately the scene of the disputes invariably is Rāy, and only two texts, VII 10<sup>1</sup> and XVIII 7<sup>4</sup>, mention the names of the opponents In both places a group of dissidents (eleven names), failing to understand certain inferences of Mv.'s views regarding the fundamental entities (*atthukāya*)—the same inferences since XVIII 7<sup>4</sup> refers to VII 10<sup>1</sup>—, question Goy resp the layman Madduya on that topic Goy only tells them to find for themselves the truth of the Jaina doctrine while Madduya shows them, with a few similes, that things not seen by imperfect people may be true all the same In VII 10<sup>1</sup> Mv afterwards enlightens the group on the real tenor of his teachings and Kālodāī, the leader of the group, is converted This implies that the event reported in VII 10<sup>1</sup> must have taken place after the one told in XVIII 7<sup>1</sup> Kālodāī and his friends probably were Ājiviyas, cf VIII 5<sup>3</sup> comm

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Adel fand er stets seine Stütze, und den Gläubigen in den alten Geschlechtern sprach er Erlösung oder Götterdasein voraus (XX 8)'

<sup>31</sup> On this text and its connection with V 4<sup>2</sup> see SCHUBRING, ibid p 20, also cf § 19 below

<sup>32</sup> On these texts, esp on the light they derive from the Nirayūvāṇīyā (Uvanga 8), see the AUTHOR's Nir, p 87 seqq

<sup>33</sup> *annautthiya* = *anyayūthika*, *Abhay* or rather *anyatthika*, Pischel 58

In all the other texts the *annautthiyas* are anonymous and their views are generally treated in the following stereotyped way. Goy informs Mv that the dissidents proclaim such-and-such a view and asks the Master's opinion on it, Mv answers that such-and-such a view is heretical and that he proclaims such-and-such other view in this concern<sup>34</sup> This treatment, with unimportant variants, is found in I 9<sup>4</sup> 10<sup>1</sup> 2, II 5<sup>1</sup> 7, V 3<sup>1</sup> 5<sup>2</sup> 6<sup>5</sup>, VI 10<sup>1</sup> 3, VIII 10<sup>1</sup>, XVII 2<sup>2</sup> 3 and XVIII 7<sup>1</sup> As a rule Mv only states his view of the matter without giving any arguments in its favour These entries consequently only either record on which points the Jaina creed holds an opinion that is different from scil, in most cases, is the exact opposite of the dissident one, or confirm a Jaina tenet rejected by the dissidents (I 10<sup>1</sup> a, VIII 7<sup>1</sup>) or show that certain dissident views are only half truths (VI 10<sup>1</sup>, VIII 10<sup>1</sup>, XVII 2<sup>2</sup>)

A nucleus of argumentation is found only in two places where the dissidents accuse the Jainas, viz the Elders in VIII 7<sup>1</sup> and Goy in XVIII 8<sup>2</sup>, of undisciplinedness, harmfulness and foolishness The text again is very stereotyped i.e. in agreement with the general *pannatti*-style and its interminable repetitions<sup>35</sup> Moreover, the charge against Goy is only a variant of the second charge against the *theras*

The chief interest of these refutations is in the fact that they inform us on some of the most disputed Jaina tenets The main topics of discussion seem to have been the Jaina doctrine of the impossible simultaneity of certain actions<sup>36</sup> and conditions (I 9<sup>4</sup> 10<sup>2</sup>, II 5<sup>1</sup>, V 3<sup>1</sup>, probably also XVII 2<sup>4</sup>), the so-called irrevocable factum tenet (I 10<sup>1</sup>, VIII 7<sup>1</sup>), the theory of the five fundamental entities (VII 10<sup>1</sup>, XVIII 7<sup>1</sup>) and esp. of matter (I 10<sup>1</sup>) and soul

<sup>34</sup> 'annautthiyā यम भान्ते लेम आिक्खान्ति एवम भासान्ति एवम पन्नावेति एवम परिवेति > 'the dissidents' opinion >, se काहम एयम भान्ते एवम?—'Goyमायम नाम ते annautthiyā एवम आिक्खान्ति लेम एवम > < >, je ते एवम आहान्तु मिच्छा (or मिच्छम) ते एवम आहान्तु आहम पुना Goyमाएवम आिक्खान्ति लेम एवम > Mv 's opinion

<sup>35</sup> In VIII 7<sup>1</sup> the Elders conclude the discussion with the enunciation of a 'contradictory utterance' (*पावाया*, see *Lehre* par 38)

<sup>36</sup> A similar *annautthiya*-text on the impossibility of performing an orthodox and an heretical act (*sammatta-kiriyā* and *micchatta-k*) simultaneously is found in Jiv 142 b

(XVII 2<sup>3</sup>), the nature of perception (V 5<sup>2</sup>) and esp. of suffering (I 10<sup>1</sup>, VI 10<sup>1</sup><sup>3</sup>)<sup>37</sup> and, finally, the Jaina idea of *īryāvahiyā* (I 10<sup>2</sup>, VIII 7<sup>1</sup>, XVIII 8<sup>2</sup>) All of these topics, it may be stated, are major subject-matters turning up over and again throughout the whole Viy. Surely there is evidence of still other clashes of opinion occasionally also things natural (II 5<sup>7</sup>) and supernatural (V 6<sup>5</sup>), the relative merit of moral conduct and knowledge (VIII 10<sup>1</sup>) and the nature of the Kevalin (XVIII 7<sup>1</sup>) are topics of discussion

§ 19 Conversion Stories The *annautthiya*-texts are in more than one way related to what one might call the conversion stories<sup>38</sup> As a matter of fact the two groups of texts overlap in VII 10

The episodes in question (indicated with the letter *E* in the Conspectus, § 22) in the first place appear to record a well-defined set of exemplary conversions, scil. conversions of such persons as are representative of the different classes of people addressed by Mahāvīra. Among them there is a brahman (Khandaga, II 1<sup>6</sup>), a monk of Pārśva's creed (Gangeya, IX 32), a dissident (Kālodāī, VII 10), a king (Siva, XI 9<sup>1</sup>), a noble lord (Jamālī, IX 33<sup>2</sup>), a noble lady (Jayantī, XII 2) and a merchant (Sudamsana, XI 11) A few more details will show that the seven of these are really well-chosen cases

Khandaga, to begin with, clearly illustrates the superiority of Jaina above brahmanical wisdom he had not been able to answer the questions proposed to him at Sāvatthī<sup>39</sup> by Mv.'s disciple Pingalaga. That is probably why his conversion at Kayangalā<sup>40</sup> was thought of as such a memorable feat that the record thereof abounds in details on his profession, his further spiritual and ascetical career and esp. his death-fasting

<sup>37</sup> Viy. I 10<sup>11</sup> cf. also Thānī 135b

<sup>38</sup> The most important conversion story is, of course, the *Tejanisagga* (XV, see § 3 above) which was inserted in the Viy. exactly because of its affinity with the other episodes recorded in this work

<sup>39</sup> Sāvatthī (Srāvasti) mod. Sahet-Mahet on the river Rāptī (Dev., *Geographical Dict.*, p. 189), see Set Mahet QIM 63 I/2/3 (*TI*, p. 239)

<sup>40</sup> Kavangalā or Kajangalā mod. Kankajol in the Santal Pargana, Bihar (Jain, *Life* p. 295), deest *GIP*.

Gangeya's questions at Vāniyaggāma<sup>29</sup> give Mv an opportunity not only to prove that he is perfectly conversant with Pārsva's conception of the universe, but also to contend that he has discovered the same truths independently. Among the different sects constituting the milieu of Mv's teaching the Elders and monks of Pārsva's creed (*Pāsāvaccijja thera resp anagāra*) in point of fact occupy a privileged position. They are not actual dissidents at one time, as we saw, Mv approves of the tenets their Elders taught his own lay followers (II 5<sup>5</sup>) Pārsva's conception of the shape and the eternity of the world probably was a much cherished dogma with his followers, for Mv also discusses it with a group of *Pāsāvaccijjā therā* in V 9<sup>4</sup>. These too are converted or rather, as is always the case with Pāsāvaccijjas, admitted to the Jaina order of monks by merely expressing the wish to change over from 'the fourfold dharma' to 'the dharma of the five vows and confession' (*cāuyjāmāo dhammāo panca-mahāvratyam sappadikkamanam dhammam uta sampajjittānam*)<sup>41</sup>

Kālodāī, as we saw, was an *annautthiya*, probably an Ājīviya (see § 18) Siva of Hatthināpura<sup>42</sup> at the same time represents Mv's royal audience and that vast community formed by all sorts of anchorites living, in his day, on the banks of the river Ganges, after his abdication the king enters the order of the *disāpokkhuyā tārasā*, one of the numerous sub-species of *vānapatthā tārasā* the list of which has also been handed down in Uvav and Pupph. His conversion results from the fact that Goy proves his alleged extraordinary wisdom to be altogether incomplete.

Jamāli's story<sup>43</sup> is the account of the first heresy in the history of the Jaina Church. Descended from a noble race at Kunḍaggāma<sup>44</sup> Jamāli became a disciple of Mv, who was his uncle.

<sup>41</sup> Cf. also Sūv 2, 7, 40, Utt XXIII 87, et passim

<sup>42</sup> Hatthināpura (Hastinā?) cf DEY, *Geographical Dict* p 74

<sup>43</sup> Probably the Jamāli episode originally belonged to Antag 6 (cf Thāna 505a) and was inserted in the Viy for the same reason as was the Gosāla episode, see also note <sup>52</sup>

<sup>44</sup> Kuṇḍaggāma (°grāma) or Kundapura, a northern suburb of Vesālī mod Basukunḍ (deest GIP), cf DEY, *Geographical Dict* p 107 Jamāli and Mv were both born in the *kṣatriya* part of that town (*Khattiya-K*)

as well as his father-in-law. The text conceals this close relationship between the Master and the man who later on, like a mean *annautthiya* and a heretic<sup>45</sup>, will disavow the irrevoeable factum tenet Jamāli, like Gosāla Mankhaliputta in XV, will proclaim that he has attained Omniscience but, like Siva in XI 9<sup>1</sup>, will be proved a liar by Goyama

Jayantī represents the fair sex. She is a sister of king Sayāniya of Kosambi<sup>46</sup> and consequently a sister-in-law of Mv's niece Mīgāvāī Sudamsana, finally, represents the Jaina devotees

So these seven conversion stories as it were suffice to draw a fairly complete picture of Mv's activity as a preacher. Only a few details are added by the stories of one other monk of Pārśva's creed, Kalāsa Vesiyaputta (I 9<sup>5</sup>), who unlike Gangeya is converted by the Jaina Elders, and of three other brahmans Usabhadatta (and his wife Devānandā, IX 33<sup>1</sup>), Poggala (XI 12<sup>2</sup>) and Somila (XVIII 10<sup>4</sup>). Of these three episodes the first is the simple account of a conversion. Unlike the stories discussed above it records no actual teaching on the part of Mv but only the statement that Devānandā is his real mother. That the Devānandā episode has been prefixed to the Jamāli episode obviously is just another attempt (besides the suppression of Jamāli's relationship) to dissociate Mv from his disloyal *ksatriya* disciple Poggala represents the brahmanical ascetics (*pariveṇayaga*), his episode, however, is merely a parallel of the Siva story to which it refers. Somila, finally, represents those that do not enter the order but are converted to the Jaina laity.

In connection with the Poggala and the Somila episode I may be allowed to add a few words on parallel stories. Such parallels will be a typical procedure in Nāy 2, Uvās, Antag, Anutt, Vivāg and Nir (Uvargas 8-12). As a matter of fact a few episodes of the Viṣ, or parts of such, served as clichés imitated in these texts. Thus Antag and Anutt refer to Khandaga (BARNETT's translation pp 55, 85, 100, 106, 110, 115, 118, 120

<sup>45</sup> In I 10<sup>1</sup> and VIII 7<sup>1</sup> the *annautthiyas* attack this tenet and so does an heretical god in XVI 5

<sup>46</sup> Kosambi (Kauśīmbī) mod. Kosam village on the Jumna, thirty miles south-west of Allahabād (Dr. Geographical Dict p 96), see Kosam Kharī QIMI 63 G/7/5 (T.J. p 224)

seq.) Jamāli is referred to in Anutt (ibid p 113) and so are Jamāli, Mahabbala (i.e. part of the Sudamsana story) and Devānandā in Kappav 1, 2, Pupph 4, 4, Pupphac 1, 3, Vanhīd 1, 3 5 7 Sudamsana the merchant (also Antag p 88-91) and Somila the brahman (also Antag p 71-77) probably became type names.<sup>47</sup> Part of the Somila story in Pupph (3, 2) refers (*jahā Pannattie*) to Viy XVIII 10<sup>3</sup> in the Ambasālavana sanctuary near Benares the brahman Somila proposes Pārśva the same three questions<sup>48</sup> which his namesake in the Viy will propose Mv in the Dūipalāsaya a sanctuary near Vāniyaggāma. Moreover, this Somila, having become a lay follower of Pārśva, will enter the order of the *disāpokkhīyā tācasā* and perform the practices of that order (Pupph 3, 4) exactly as does king Siva in Viy XI 9.

In XIII 6<sup>3</sup>, finally, king Uddāyana (often and rightly spelt Uddāyana) of Sindhu-Sovīra<sup>49</sup> is converted after having attended Mv's sermon at Vībhaya (elsewhere Vī<sup>o</sup>, Viyabhaya)<sup>50</sup> He was the last crowned king ordained by Mv, cf Thāna 43ob and Āvaśyaka Cūrṇi (ed Ratlam 1928) II, 36, cf also JACOBI, *Ausgewählte Erzählungen in Māhārāshtrī* (ed Leipzig 1886), text III (from the Uttarādhyayana-Tikā), esp pp 28<sup>17</sup>-<sup>24</sup>, 32<sup>35</sup>-33<sup>28</sup> and 34<sup>11-20</sup>. However, as we do not hear anything about the topic of the preach, and as the conversion is related in the usual shorthand way by means of numerous references to other conversion stories, the real point of interest of this fragment, I

<sup>47</sup> Cf the AUTHOR, Nir Introduction p 86 seq

<sup>48</sup> The same questions also in Nāy 1,5 (cf LEUVIANN, *Übersicht* p 10<sup>a</sup>), cf C. CAILLAT, *Deux études de moyen-indien, I A propos de pāli phāsu-vihāra-, ardhāmāgadhi phāsuva-esinijja-* (Journal Asiatique 1960, pp 41-55) and *Nouvelles remarques sur les adjectifs moyen-indiens phāsu, phāsuya* (ibid 1961, pp 497-502)

<sup>49</sup> Sindhu-Sovīra (°-Sauvīra) for different identifications cf DEY, *Geographical Dict* p 183 According to H RAYCHAUDHURI (*Political History of India*, 6th ed, Calcutta 1953, pp 507 and 619 seqq) Sindhu-Sauvīra is 'the Lower Indus Valley', Sindhu being the name of 'the inland portion lying to the west of the Indus' while 'Sauvīra includes the littoral' as well as 'the inland portion lying to the east of the Indus as far as Multān'

<sup>50</sup> Viyabhaya (Vītabhaya) mod Bhera on the left bank of the river Jhelum in the district of Shāhpur in the Punjab (JAIN, *Life* p 356 and p 302 s v Kum-bhārapakkheva), see Bhera QIM 43 D/15/4 (T I, p 209)

think, is not the king's conversion but rather its results for the throne of Sindhu-Sovīra, viz the coronation not of the king's son Abhī, but of his nephew Kesi. The story may then, as was the case with VII 9<sup>2-3</sup>, be illustrative of the interest the Viy takes in the political history of Mv's time and esp. in facts relating to members of Mv's own family. Pabhāvī, Uddāyana's wife and Abhī's mother, was a daughter of Cedaga of Vesālī and consequently, as was Mīgāvī in XII 2, a niece of Mv's, moreover, after his humiliating postponement Abhī goes to Kūniya, Mv's grand-nephew.

The historicity of the whole story is, however, very questionable. According to the Buddhists (Divyāvadāna 37, on which see J. NOBEL, *Udrāyana, König von Roruka*, Wiesbaden 1955, p. XII seq.) king Udrāyana (cf. Uddāyana) of Roruka (not identified) wants to get in touch with Bimbisāra. The latter sends him an image of the Buddha. Now Udrāyana begs Bimbisāra to send him a monk and after his favourite wife's sudden death, deciding to join the order himself, *he makes a pilgrimage to Rājagrha* where he is ordained by the Buddha. Although the king is later on murdered while visiting his native town (as he also is in the Jaina version) there is no mention of a nephew, Udrāyana's son Śikhāndī being the regular successor to the throne.

This conversion story of Uddāyana of Sindhu-Sovīra is referred to in Antag 7. Note that the Udāyana BARNETT mentions in his remark to this text (Antag p. 96, n. 2) is another king, see Viy XII 2.

§ 20 Stories about Gods. In conclusion I may be allowed to draw the reader's attention to one other type of story. In III 1<sup>2</sup> 2, XVI 5 and XVIII 2 we read that a god (Isāna, Camara, Gangadatta and Sakka resp.) approaches Mv; after his departure Goy questions his master on the god's majesty (*iddhi*), its karmic cause i.e. the god's former existence (*putrabharata*), and his future. This type of story has got an ample poetical adaptation in Rāy. As a rule, however, it was treated very stereotypically and has become a readily used cliché in

Nāy 1, 13, Nāy 2, Pupph and Pupphac<sup>51</sup> In XVI 5 the story is a little more furnished Gangadatta does not approach Mv in order to honour him but to make him arbitrate a dispute he had with another god, Sakka, having overheard that dispute and being jealous of Gangadatta's *iddhi*, rather comically albeit successfully endeavours to forestall that god by approaching Mv with a question of his own Gods questioning Mv we also meet in V 4<sup>4</sup> and XVI 2<sup>2</sup>

Parts of these stories have also been referred to in other canonical works thus Anutt, in BARNETT's translation p 85, and Pupph 1, 4 refer to Gangadatta, and Pupph 1, 5 refers to Kattiya<sup>52</sup> i.e part of XVIII 2

§ 21 Ordering Principles and Methods  
After this brief analysis of the different kinds of texts of which the nucleus of the Viy is composed I now return to the main subject of this introduction, viz to the question how this miscellaneous construction came into being Now, in the first instance, the whole problem practically narrows down to this other question can we in this apparently incoherent mass of closely set small pieces recognize something like a mosaic or at least the traces of a planning and ordering hand?

As a matter of fact, so I already pointed out, the one agent that will as a rule determine and realize the coherence even of a compiled work, viz a logically continuous train of thought, is totally absent in the nucleus sayas of the Viy<sup>53</sup> True, an association of ideas once in a while accounts for the sequence of two texts Thus the notion 'moisture' was associated with the notion 'water' in I 6<sup>5</sup> 6, 'lifeless' with 'death' in II 1<sup>4-5</sup>, two texts on the topic 'embryology' were inserted between two texts on the topic 'sexual intercourse' (II 5<sup>1-4</sup>), an exposition of the different kinds of 'opponents', among others the opponents of the Jaina Elders, was made to follow on an episode relating an

<sup>51</sup> Cf the AUTHOR, Nir Introduction p 79

<sup>52</sup> In Nir, Introduction p 88 n 34 I suggested that the Kattiya story probably originally belonged to Anutt 4, see also note <sup>43</sup>

<sup>53</sup> The rare portions of the nucleus where such logical continuity is found (e.g V 7<sup>1-5</sup>, VIII 9) therefore are rather suspect

argument between the latter and a group of dissidents (VIII 7 8<sup>1</sup>), the 'anvil' and the 'fire-place' led to the 'blacksmith' (XVI 1<sup>1-3</sup>) etc. Such cases, however, are relatively few.

SCHUBRING<sup>54</sup> already discovered that in several canonical works, among which the Viy, the concatenation of two texts often is due to some minute element of purely external resemblance. Usually that element is a common word (scil. notion) or expression. Thus, for instance, totally different topics such as solar radiation, world limits and action were put together (I 6<sup>1-3</sup>) because the notions 'contact' and 'continuity' (the words *puttha*, *aputtha* and *ānupuvvī*, *anānupuvvī*) play a role in the three of them. Another interesting example is the verb *vīvayai* which runs through XIV like a continuous thread see 3<sup>1-3</sup>, 5<sup>1</sup>, 9<sup>5</sup> and cf. *vīkkanta* in 1<sup>1</sup>. Between two texts connected by the common topic *kevalin* a small text of completely different origin was inserted scil. prefixed to the second text with which it had the phrase *atīyam anantam sāsayam bhuvi* in common (I 4<sup>3-5</sup>). Instances of this kind abound throughout the work. In this connection it should be stressed that these common words and phrases need not be indicative of common topics. The connecting word, indeed, more often than not, is quite fortuitous cf. *samaya* in I 10<sup>2-3</sup>, *cattāri panca* and *cauhim pancahim* in V 6<sup>4-5</sup>, *rāmīriya* in V 9<sup>3-4</sup> etc. Not seldom the consecutive texts use the common word in totally different meanings thus in VI 7<sup>1</sup> *java* is a plant while in VI 7<sup>2</sup> it is a measure, *lessā* 'light' (XIV 9<sup>4</sup>) is connected with *teya-lessā* 'well-being' (9<sup>5</sup>) and *teya-lessā* 'the fiery spiritual hue' (XV passim), the 'anvil' (*ahigaranī*) in XVI 1<sup>1</sup> obviously is connected with the being 'taken as an object of actions' (*ahigaramī*) in XVI 1<sup>4</sup> etc. Between *lahuyatta* 'lightness' and *lāghavīya* 'easy satisfaction' in I 9<sup>1-2</sup> and 3 the common etymon is the only link.

In a few cases even the assonance of certain words apparently was considered to be substantial enough to constitute the only connection between different texts. Such resemblances of sound are found in *āsa* 'horse' and *āsaissāmo* 'we shall lie down' (X 3<sup>2-3</sup>), in *obhāsanti pabhāsanti* 'they radiate' and *bhāsā* 'speech'

<sup>54</sup> Cf. *Worte Mo* p. 14.

(XIV 9<sup>1</sup><sup>3</sup>), in *uddāi* 'perishes' (XVI 1<sup>1</sup>), the elephant *Udāi* (XVII 1<sup>1</sup>)<sup>55</sup> and the first karmic condition *udaiya* (XVII 1<sup>4</sup>)<sup>56</sup>

In my opinion all these no doubt deliberately laid sound connections, both common words or phrases and assonances, probably were intended to serve mnemonic purposes. Such devices could indeed help one to memorize the sequence of a number of disparate texts. Moreover, as SCHUBRING<sup>57</sup> notices, they may have been a means to constitute a supposed coherence wherever the ordering intellect assumed a logical connection between loosely transmitted fragments.

However, if the concatenation of a great number of sūtras proves to be based on external resemblances of wording and sound, further investigation convinced me that the redactors of the Viy have also adopted several other ordering methods and principles. In brief I would specify (1) the method of prefixion, interpolation, addition and integration, (2) the methods of recurrence, enframement and parallelism, (3) the principle of 'initial' and 'final' topics, and (4) the numerical principle.

About the first method little need be said. It is self-evident that in a compilation like the Viy which is based on a large number of fragments many of which, at that, are avowed accretions, one text may readily be prefixed to another as its introduction (e.g. XI 11) or appended to it as a supplement (e.g. V 9<sup>5</sup>) or interpolated between two connected texts as an addition to the first (e.g. V 4<sup>5</sup><sup>6</sup> added to 4<sup>3</sup> which itself introduces 4<sup>7</sup>) or an introduction to the second text (I 9<sup>4</sup>). This, as we saw in § 14, very often is the case with references. In a few such cases the redactors endeavoured to integrate a thus inserted text by repeating it at the end of the context. Thus, at the very beginning of the Viy, the references on *āhāra* etc immediately following on the enunciation of the so-called irrevocable factum tenet have been split in two entries (I 1<sup>2</sup> and 7). In this way they as it were enframe a series of fragments (I 1<sup>3</sup>-6) which through the phrase *āhāriya āhārijjamāna* (I 1<sup>3</sup>) are con-

<sup>55</sup> XVI 1<sup>1</sup> and XVII 1<sup>1</sup> are linked by parallelism, see below.

<sup>56</sup> Probably resemblance of sound also played a role in VI 10<sup>4-5</sup> (*āyā, āyāna*) and in XIII 6<sup>3</sup> 7<sup>1</sup> (*Āyāva, āyā*)

<sup>57</sup> Cf. *Worte Mu* pp. 14-15

nected with the said tenet in I 1<sup>1</sup> These fragments have then, for the above-said reason, been repeated in I 1<sup>7</sup> The same thing happens in I 3, where <sup>3-6</sup> are repeated in <sup>7</sup> and <sup>8</sup>

The string of fragments thus juxtaposed on account of associations, elements of resemblance in phraseology and sound, additions and the like of course often grows to such an extent that at the end of it the reader has completely lost sight of its starting-point In such cases the text not seldom resumes the thread by returning to the initial topic Thus V 6<sup>1</sup> recurs to the topic *āuya* left at V 3<sup>2</sup>, the intermediate texts V 4-5 are a digression on the *kevalin* and *chadmastha* theme This procedure is, in fact, quite natural Certain recurrences, however, appear to be of a more regular and conventional character Thus

I 10 <sup>1</sup> ( <i>annautthuyas</i> dis- avowing the irrevocabile factum tenet)		I 1 <sup>1</sup> (the irrevocabile factum tenet)
III 10 (the assemblies of the gods) <sup>58</sup>	resp	III 1-2 (gods)
V 10 (the course etc of the moons discussed at Campā)	recur	V 1 (the course etc of the suns discussed at Campā)
VI 10 <sup>1-3</sup> ( <i>veyanā</i> )		VI 1 <sup>1-3</sup> ( <i>veyanā</i> )
VIII 10 <sup>3-4</sup> ( <i>poggala-pari- nāma</i> , colour etc , <i>davva</i> )	to	VIII 1 <sup>1-2</sup> ( <i>poggala</i> and <i>pari- naya</i> , colour etc , <i>davva</i> )
XIV 9 <sup>1</sup> ( <i>bhāvīy'appā ana- gāra</i> , <i>kamma-lessā</i> ) <sup>59</sup>		XIV 1 <sup>1</sup> ( <i>bhāvīy'appā ana- gāra</i> , <i>kamma-lessā</i> )

These six recurrences obviously imply that at some stage in the evolution of the Viy greater sections of the text, in this case sayas consisting of ten udd, were purposively rounded off by putting at the end some fragment reminding of the topic treated at the very beginning This type of recurrence at the same time is a kind of enframement Enframement, however, also covers a number of other phenomena As a matter of fact I already had to use the term while speaking of the reference in I 1<sup>2</sup> and <sup>7</sup>

<sup>58</sup> In fact III 6<sup>3-10</sup>

<sup>59</sup> XIV 10 discusses the *bhavastha-kevalin* (Abhay) as an introduction to XV

References in fact proved to be very well suited for the purpose and were used to enframe large (e.g. II 7 and III 10) as well as small (e.g. VIII 2<sup>3</sup> and 6<sup>6</sup>) portions of the text. An excellent example showing to what extent this method could be used in regulating the sequence of the different texts within the scope of a *saya* is found in V. The numerous recurrences at the end of this chapter are so regularly planned that the whole in a way reminds of certain frame-stories in narrative literature. As a matter of fact

- a) not only the discussion of the moons held at Campā (10) recurs to that of the suns in 1<sup>1</sup>, as I stated above, also
- b) the topics 'day and night' in 9<sup>2</sup> and 'divisions of time in *manussakkhetta*' in 9<sup>3</sup> have their counterparts in 1<sup>2</sup> and 1<sup>3-4</sup> respectively<sup>60</sup>,
- c) the topic 'Rāyagīha' in 9<sup>1</sup> recurs to the shifting of the scene from Campā to Rāyagīha in 2<sup>1</sup>,
- d) the theme 'entering a new existence' connects 8<sup>2</sup> with 3<sup>1 2</sup>,
- e) the opposition *kevalin* ~ *chadmastha* connects 7<sup>8</sup> with 4<sup>1-5</sup><sup>3</sup>

To the themes that form the skeleton of the whole *saya* one must add 'the divisibility of atom and aggregate' (7<sup>1</sup> seq. recurring in 8<sup>1</sup>) which is probably connected with the *kevalin* theme by the notions *paesa* and *eyai* (7<sup>1</sup>, cf. 4<sup>14</sup>). There are several such interrelations between the main themes thus the notion 'death' (*marana* = *āu-kkhaya*) in 7<sup>8</sup> is connected with the topic *āuya* started in 3<sup>1 2</sup> and recurring in 6<sup>1</sup> and 7<sup>6</sup>, 'Rāyagīha' in 9<sup>1</sup> is connected with 7<sup>7</sup> by a reference, 'day and night' in 9<sup>2</sup> is related with 'atom' in 7<sup>1 5</sup> and 8<sup>1</sup> by the common notion *poggala*<sup>61</sup>.

Besides the above-mentioned cases where *sayas*, in their end *udd*, were seen to recur to a topic treated in their first *udd*, we also find that two different *sayas* sometimes are connected

<sup>60</sup> V 9<sup>4</sup> (with the addition 5) on the shape of the world is added to 9<sup>3</sup>. Cosmography is a 'final' topic, see below. Moreover 9<sup>4</sup> is a refutation of the dissidents, another 'final' topic.

<sup>61</sup> On the numerous further interpolations and additions in V and esp. in 4<sup>1-5</sup><sup>3</sup> see the *Conspectus*, § 22.

with each other by the topic(s) treated in their first udd (XVI 1 and XVII 1, XIX 3 [1-2 being references] and XX 1) or in their end udd (XVI 11-14 and XVII 13-17, see also XIX 10)<sup>62</sup> Likewise different udd sometimes are connected by the first or the last topic they treat (e.g. III 4<sup>1</sup>, 5<sup>1</sup>, 6<sup>1</sup> and VII 2<sup>6</sup>, 3<sup>6</sup>, 8<sup>7</sup>) Here we must not speak of enframement but rather of parallelism XVI 1 as compared with XVII 1 (and probably several other places<sup>63</sup>) furthermore would seem to imply that parallelism even played a role in the sequence of the topics, for the details suffice it to refer to § 22

A number of connections existing between the last udd of different sayas cannot, in my opinion, be explained as mere parallelisms Certain topics, it would seem, are 'final' by which I mean that they are preferably treated at or towards the end of a saya The same ordering principle is found in Thāna, where cosmological data as a rule stand at (about) the end of the chapters<sup>64</sup> As for the Vīy, among 'final' topics I would reckon the refutation of dissidents (I 10<sup>1-2</sup>, II 5<sup>1</sup> 7<sup>[65]</sup>, VI 10<sup>1</sup> 3, VII 10, VIII 10<sup>1</sup>, cf also IX 33<sup>2</sup> on Jamāli's dissidence), the gods (II 7-8, V 9<sup>5</sup>, X 4-6, XI 12<sup>1</sup>, XII 9, XVI 9 11-14, XVII 13-17, XIX 10) and, as is the case in Thāna, cosmological facts (II 9, V 9<sup>2</sup> 4, X 7-34, XI 10 11<sup>1</sup>) esp the *atthikāyas* (II 10, VII 10<sup>1</sup>) Likewise at least one topic, viz the attraction of matter (*āhāra*), appears to be typically 'initial' scil. is generally treated at or near the beginning of a saya (see I 1<sup>2</sup> seqq., VI 2, VII 1<sup>1</sup>, XIII [1] 3, XVIII 1<sup>(2)</sup>, XIX 3, XX 1, XXV 1<sup>3</sup>)

Neither in Thāna nor in Vīy the principle has been universally put into practice Much evidence regarding this ordering method probably was blurred by the effects of the application of such other methods and principles as have been discussed above as well as by the rearrangement of the chapters on account of accretions and the like

<sup>62</sup> Or in an udd towards the end of the saya (cf II 8, X 6, XVI 9, XVII 5, cf also note <sup>21</sup> above), probably also in two corresponding udd (cf VII 3 and VIII 3, XVI 2<sup>2</sup> and XVIII 2)

<sup>63</sup> Cf I 9<sup>6-8</sup> and VII 2<sup>1-6</sup>, VI 9<sup>1-2</sup> and VII 8<sup>7</sup> 9<sup>1</sup>, VII 10<sup>1-2</sup> and XVIII 3<sup>6</sup> 4<sup>1</sup>

<sup>64</sup> SCHUBRING, *Lehre* par 45,3

<sup>65</sup> II 6 seqq seem to be additions Also the *annauvithya*-texts in Thāna and Jīv referred to in notes <sup>36</sup> and <sup>37</sup> stand at the end of an uddesa

Number finally, as is generally known, has always played a leading part in the Jaina system. In many a canonical text sections and subsections were freely arranged on a numerical basis. At least one group of texts in the Viy, viz a large part of XVIII, was ordered according to the numerical series 'one, two, three', and at one time this series most probably went on in the immediately following texts since vestiges of the series 'four, five, six' are evident in XIX 3<sup>n</sup>, XX and a large part of XXV. Details about this and all other ordering principles and methods discussed in this paragraph will be found in the presently following Conspectus of the composition of the Viy, in which I have tried to explain the concatenation of the different texts on the ground of the various connections that link them up one with another.

§ 22 Conspectus of the Composition of the Viy. Abbreviations used in this paragraph: *A* anna-*utthya*-text (see § 18), *E* episode (see §§ 19-20), *ND* non-dialogue text (see § 15), *R* reference (see §§ 9-14), *c w* = connected with

I 1 GOYAMA questions MAHĀVĪRA at RĀYAGIHA 1 *calamāne calie* the so-called irrevocable factum tenet | 2-7 *R* on *āhāra* (an 'initial' theme) of HAMG, and several related topics, enframing 3-6 | 3 *āhāriya* *āhārijamāna* c w 1 | 3-6 *āhāra* (c w 2) and related topics | 6 *caliya* c w 1 | 7 *R*, see 2, repetition i.e. integration of 3-6 | 8 HAMG (c w 2-7) and Siddhas | 8-11 self-discipline and *samsāra*

2 1 suffering (c w 1<sup>11</sup>) and *ānya* (c w 1<sup>10</sup>) | 2 = the beginning of the Pannav-text referred to in 3, *āhāra* etc. recurrence to 1<sup>2</sup> seqq | 3 *R*, see 2 | 4 *sunna-kāla* etc c w *sam'ānya samōvavannaga* in 2 | 5 *R* on *anta-kiriyā*, the reverse of rebirth in 4 | 6-7 = end of the Pannav-text referred to in 5

3 1 2 5 7-8 *kankhā-mohanijja kamma* introduces *mohanijja kamma* in 4<sup>2</sup>, past, present, future and (*uva)cinai*, *udirei*, *veei*, *nijarei* recur to 1<sup>3-4</sup> | 3 *nīsanka* c w *sankiya* in 2 | 4 *atthitta* c w *atthi utthāne virte* in 5 | 5 see 1<sup>2</sup> | 6 *vīriya* c w 4 | 7-8 see 1<sup>2</sup>, both repeat and integrate 3-6

4<sup>1</sup> *R* introducing<sup>2</sup> | <sup>2</sup> *mohaniyya kamma* (c w 3<sup>1</sup> seqq) and *vīriya* (c w 3<sup>6</sup>) | <sup>3</sup> *kada kamma, veer* c w <sup>2</sup> | <sup>4</sup> *atīyam anantam sāsayam bhuvi* c w <sup>5</sup> | <sup>5</sup> liberation, *arahā* c w <sup>3</sup>

5<sup>1</sup> introduces<sup>2</sup> | <sup>2</sup> loosely c w <sup>2</sup> (quantity of life and several other topics), 6<sup>1</sup> (the assonance *āvāsa uvāsa?*) and 6<sup>2</sup> (*loga*)

6<sup>1</sup> recurrence to 1 *phus[s]amāne putthe* (c.w 1<sup>1</sup>), implicit *R* to the Pannav-text referred to in 1<sup>2-7</sup> | <sup>2</sup> *puttha* and implicit *R* as in<sup>1</sup> | <sup>3</sup> *puttha* and *ānupuvvī* c w <sup>2</sup> | <sup>4</sup> ROHA questions Mv (a)*loga* c w <sup>2</sup>, *ānupuvvī* c w <sup>2-3</sup> | <sup>5</sup> (a)*loga* and related topics c w <sup>2-4</sup> | <sup>6</sup> simile c w <sup>2-5</sup> | <sup>7</sup> *sineha* c w 'water' in<sup>6</sup>

7<sup>1</sup> recurrence to 1 *uvavajjamāne* and *uvavanne* in different dandagas (c w 1<sup>1</sup>), *āhāra* (c w 1<sup>2</sup> seqq) | <sup>2</sup> rebirth c w <sup>1</sup> | <sup>3</sup> rebirth, *āhāra* c w <sup>1</sup>, *āhārijjamāne* *āhārie* c w 1<sup>1</sup> | <sup>4</sup> embryology c w rebirth in<sup>1-3</sup> (an association of ideas)

8<sup>1</sup> *tahā-rūvassa samanassa* *nisamma* c w 7<sup>4</sup> | <sup>2</sup> *kiriyā* c w *anta-ku* *iyā* in<sup>1</sup>, *kajjamāne kade* c w 1<sup>1</sup> | <sup>3</sup> two fighting men c w <sup>2</sup> | <sup>4</sup> *vīriya* c w <sup>3</sup>

9<sup>1</sup> the eighteen sins the first of which is *pānāivāya* c w 8<sup>2-3</sup> | <sup>2</sup> *guruya, lahuya* c w <sup>1</sup>, also c w 6<sup>4</sup> | <sup>3</sup> *lāghaviya* etymologically c w *lahuya* in<sup>2</sup>, also *kankhā-paosa* c w the catchword title of 3<sup>1</sup> | <sup>4</sup> *A* introducing the Pāsāvaccijja in<sup>5</sup> | <sup>5</sup> *E* KĀLĀSA VESIYAPUTTA questions the THERAS on equanimity and passionlessness (c w *lāghaviya* and *akohatta* etc in<sup>3</sup>), his conversion, death and future | <sup>6</sup> *paccakkhāna* c w <sup>5</sup> | <sup>7</sup> *āyā* c w <sup>5</sup> | <sup>8</sup> *bāhyatta* c w <sup>5</sup>

10<sup>1</sup> *A* (a 'final' theme) on the irrevocable factum tenet (recurrence to 1<sup>1</sup>) and related topics | <sup>2</sup> *A* on *kiriyā* c w <sup>1</sup> | <sup>3</sup> *R* loosely c w <sup>2</sup> by the word *samaya* and linked up with II 1<sup>1</sup> see Introduction, note<sup>19</sup>

II 1<sup>1</sup> breathing recurrence to one of the topics treated in I 1<sup>2-7</sup> | <sup>2</sup> *R* on breathing c w <sup>1</sup> | <sup>3</sup> breathing c w <sup>1-2</sup> | <sup>4</sup> wind-beings c w <sup>3</sup> | <sup>5</sup> *mada* 'lifeless' c w 'death' in<sup>4</sup> | <sup>6</sup> *E* at KAYANGALĀ KHANDAGA KĀCCĀYANA questions Mv on death (c w <sup>1-5</sup>), his conversion, death and future

2 *R* (to Pannav 36) on the *samugghāyas* one of which is *māran'antiya s* (c w 'death' in 1<sup>4-6</sup>), see 4

3 *R* loosely c w <sup>2</sup> by the number 'seven'?

4 R (to Pannav 15) added to 2 because of the related questions 'anagārassa nam bhante bhāvī' appano māran'antiya-samugghāenam (thus Pannav 15 302a) resp kevali-samugghāenam (thus Pannav 36 598a) samohayassa je caramā nijarā-poggalā suhūmā nam te poggalā pannattā saman'āuso savva-logam pi ya nam te phusittānam citthanti? etc

5<sup>1</sup> A on the monk reborn as a god c w Khandaga who in 1<sup>6</sup> is reborn in Aecuyakappa | 2<sup>3</sup> embryology c w sexual intercourse in 1<sup>1</sup> (an association of ideas) | 1<sup>1</sup> sexual intercourse c w 1 | 5 at TUNGIVĀ LAYMEN question the PĀSĀVACCIJĀ THERĀ on self-discipline (c w 4) and rebirth as a god (c w 1) | 6 c w 5 by the question *kim-phale* and the notions *samjama*, *anauha*, *tara* and *vodāna* | 7 A, *tava* c w 5<sup>6</sup>, *usma-jomya* and *udaga* c w 2

6 R added to 5<sup>7</sup> Mv's instruction is an *ohārimī bhāsā*

7 R on *deva* (c w 5<sup>1</sup> 5) introducing Camaracancā in 8

8 Camarancā (see X 6, XVI 9, XVII 5 and cf Introduction, notes 2<sup>1</sup> and 6<sup>2</sup>) introduces Camara etc in III 1 seq

9 R to part of the Jīv-text referred to in 7, *samaya-khetta* already announces V 1 which will follow on III-IV the main topic of which (gods) is announced by II 8

10 *atthikāya* a 'final' topic

III 1-2 on the *iddhi* of the *indas*, esp their *viuvvanā*, the central figures are Camara, Sakka, Bali and Isāna, see II 8 and the uddesas referred to there, the sequel comes in 6<sup>3</sup>

1<sup>1</sup> AGGIBHŪI and VĀUBHŪI question Mv at MOYĀ | 2<sup>2</sup> and 2<sup>1</sup> parallel composition a god's *iddhi* (R), its origin viz the god's former life (in both cases a god fights the *asuras*), the god's future

2 see 1<sup>2</sup> | 2<sup>2</sup> (cf Jīv 374b) added to 1 | 3-4 sequel of 1

3<sup>1</sup> MANDIYAPUTTA (the sixth ganadhara added to the second and third ganadharas in 1<sup>1</sup>) questions Mv on *kiriya* | 2<sup>2</sup> R, *eyai* *veyai* *tam tam bhāvam* *parinamai* c w 1, probably there is also an association of ideas between the topic of ebb and flow (*vaddhai*, *hāyai*) and that of the spaces of time during which the monk is in turn inconsiderate and dutiful in<sup>1</sup> cf *vaddhai* and *hāyai* in a moral sense in XXV 6<sup>1(20)</sup>

4<sup>1</sup> god, *viuvviya* c w I<sup>1</sup> | 1<sup>4</sup> c w 5<sup>1</sup> and 6<sup>1</sup> the *bhāviy'appā*  
*añagāra* and magic | 2 *iddhi* and *viuvvittae* c w <sup>1</sup> etc | 3 *pari-*  
*yāittā* c w <sup>4</sup> | 4 see <sup>1</sup> | 5 *viuvvai* c w <sup>1</sup> etc | 6 (a)*māi* c w <sup>5</sup>  
 5<sup>1</sup> see 4<sup>1</sup> | 2 = 4<sup>5</sup> | 3 (a)*māi* c w <sup>2</sup>  
 6<sup>1</sup> see 4<sup>1</sup> (also *jānai pāsai*), (a)*māi* c w 4<sup>5-6</sup> and 5<sup>2-3</sup> |  
 2 = 5<sup>1</sup> | 3 R, sequel of I<sup>1</sup>

7 the *iddhi* of the *logapālas* added to that of the *indas* in I<sup>1</sup>  
and 6<sup>3</sup>

8 *indas* and *logapālas* c w 7

9 R to the Jīv-text preceding the one that is identical with  
2<sup>2</sup> *indiya-visaya* probably is c w *visaya-metta* in I<sup>1</sup> and 5<sup>1</sup>,  
in Jīv the short text on *indiya-visaya* is linked with what pre-  
cedes by the common word *poggala-pariñāma* which does not  
appear in Viy III 9

10 R the Jīv-text referred to, which gives full details on all  
the *parisās* (viz of Camara up to Accuya), here rounds off the  
sūtras of III dealing with the gods (but see IV 1-8), moreover  
several sūtras of III (viz 2<sup>2</sup>, 3<sup>2-9</sup>) and in its immediate neighbour-  
hood (viz II 7 9, V 2<sup>3</sup>) refer to parts of this text

IV Probably a later interpolation composed of

1-8 R added to III 7

9-10 R to two consecutive uddesas, Pannav 17, 3-4, *jal-lese*  
*uvavajjai tal-lese uvavattai* (Pannav 352a) c w *jal-lesāim dav-*  
*vāim pariyāttā kālam karei tal-lesesu uvavajjai* in III 4<sup>3?</sup> Cf  
Introduction § 14 end

V I<sup>1-4</sup> At CAMPĀ GOYAMA questions Mv on the course of the  
suns and the divisions of time in Samayakhetta, c w II 9 q v

2<sup>1</sup> directions c w I<sup>1</sup>, *dīvuccaya*, *sāmuuddaya* and *Lāvana*  
*samudda* c w I<sup>2-3</sup>, wind recurrence (with ref) to II I<sup>3-4</sup> |  
2<sup>2</sup> *kim-sarīra* c w (s)asari in the text referred to in <sup>1</sup> | 3 R on  
*Lavanya samudda* etc c w I<sup>3-2 1</sup>.

3<sup>1</sup> A (cf I 9<sup>4</sup>), there might be an association of ideas between  
the tenet saying that a soul cannot experience two quantities of  
life (*āuya*) at the same time and the tenet on 'soul-changes' in  
food etc in 2<sup>2</sup> | 2<sup>2</sup> *āuya* c w <sup>1</sup>

4<sup>1 7 9 13-14</sup> the qualities of the *kevalin* and the *chadmastha*

| <sup>2</sup> taking an embryo from a [sleeping] mother's womb c w sleep in <sup>1</sup> (association of ideas)? *joni* c w <sup>3</sup> <sup>2</sup>? Hari Negamesi introducing the gods in <sup>4</sup> seqq? | <sup>3-4</sup> two events introducing scil illustrating <sup>7</sup> and <sup>9</sup> | <sup>5-6</sup> on the gods, added to <sup>4</sup> | <sup>7</sup> see <sup>1</sup> | <sup>8</sup> *R* on *pamāna* added to <sup>7</sup> | <sup>9</sup> see <sup>1</sup> | <sup>10-12</sup> on the gods, c w <sup>4</sup> | <sup>13</sup> see <sup>1</sup> to which ref is made, 'not by means of the senses' c w the first of the *pamānas* spoken of in <sup>7-9</sup> | <sup>14</sup> see <sup>1</sup>, *magarana* (also 'organ of sense', Tattv II 17) probably c w *āyāna* in <sup>13</sup> | <sup>15</sup> *daeva* c w <sup>11</sup> <sup>14</sup>

| <sup>5</sup> <sup>1</sup> ref to I 4 <sup>5</sup> c w the *kevalin* and *chadmastha* topic in 4 | <sup>2</sup> *A* probably *jahā kadā kamīmā* (no) *tahā vedanam veenti* (Mv's, i e the *kevalin*'s, own doctrine *aham evam āikkhām* ) is c w <sup>1</sup> = I 4 <sup>5</sup> for the same reason why *vedanāe veissai ahākam-mam*, the related tenet in I 4 <sup>3</sup> (of which Mv also expressly states that it is his own doctrine *mae pannatte*), is c w I 4 <sup>5</sup> | <sup>3</sup> *R*, *titthayara* c w *araha jna kevali* in <sup>1</sup>?

6 <sup>1</sup> (following on 4-5 which discuss the *kevalin* and *chadmastha* topic) recurrence to the *āuya* topic in 3 | <sup>2</sup> *kiriya kajjai* c w the deeds in <sup>1</sup> | <sup>3</sup> *mahākiriyataraāya* c w *kiriya* in <sup>2</sup> | <sup>4</sup> five *kiriyaś* (c w <sup>2</sup>) the first of which is *pānātivāya* (c w <sup>1</sup>) | <sup>5</sup> *A*, *cattāri panca* (*joyana-sayām*) loosely c w *cauhim pancauhim kiriyaḥ* in <sup>4</sup> | <sup>6</sup> *R* on *neratiya* in <sup>5</sup> | <sup>7</sup> *ND* on forbidden food c w <sup>1</sup> | <sup>8</sup> *agilāya* c w *gilāna* in <sup>7</sup> | <sup>9</sup> *ahenam* c w lying in <sup>1</sup>

7 <sup>1-5</sup> atom and aggregate, the notions *eyai* and *paesa* probably are c w *séya-kāla* and *āgāsa-paesa* in 4 <sup>14</sup> | <sup>6</sup> recurrence to the topic *āuya* left in 6 <sup>1</sup>, there seems to be an association of ideas between *āuya* and 'duration' in <sup>5</sup> | <sup>7</sup> *ārambha* and *pariggaha* recurrence to 6 <sup>2</sup> | <sup>8</sup> *ND*, recurrence to the *kevalin* and *chad-mastha* theme left in 5 <sup>3</sup>, probably *marana* (i e *ān-kkhaya*) is c w *ānya* in <sup>6</sup>

8 <sup>1</sup> discussion between NIYANTHIPUTTA and NĀRAYAPUTTA on the atom (c w 7 <sup>1</sup> <sup>5</sup>) and related topics, *addha majjha paesa* c w 7 <sup>3</sup> | <sup>2</sup> entering a new existence recurrence to 3 <sup>1-2</sup>, the names of divisions of time introduce 9 <sup>2-3</sup>

9 <sup>1</sup> *Rāyagiha* recurrence to 2 <sup>1</sup> where the scene shifts to *Rāyagiha*, also c w (ref to) 7 <sup>7</sup> | <sup>2</sup> day and night recurrence to 1 <sup>2</sup>, *poggala* also c w the topic atom in 7 <sup>1-5</sup> and 8 <sup>1</sup> | <sup>3</sup> di-visions of time in *manussakhetta* recurrence to 1 <sup>3-4</sup> | <sup>4</sup> *E* the

PĀSĀVACCIJJĀ THERĀ question Mv on the shape of the world (*rāimdiya* c w <sup>2-3</sup>), a 'final' topic, their conversion and future | <sup>5</sup> on gods, added to <sup>4</sup>

10 recurrence and ref to 1

[N B —For all the recurrences at the end of the *saya* cf. the Introduction § 21]

VI 1 <sup>1-3</sup> *veyanā* | <sup>2</sup> *subha*, *as*, *subhās* c w V 9 <sup>2</sup>

2 *R* on *āhāra* 'attraction of matter' (an 'initial' topic) probably introducing 3 the leading theme of which is the binding and accumulation of particles of matter

3 <sup>1</sup> *mahāveyana* c w 1 <sup>1-3</sup>, the simile of the dirty garment is c w 1 <sup>1</sup> | <sup>2-3</sup> garment, *poggalōvacaya* and *kammōvacaya* c w <sup>1</sup> | <sup>4-6</sup> *kamma* c w <sup>1-3</sup>.

4 <sup>1</sup> the classes enumerated are for the greater part the same as those in 3 <sup>5-6</sup> | <sup>2</sup> *jīva* c w <sup>1</sup>, *āu* 'quantity of life' and *āu* 'water' in 5 <sup>1</sup> assonance?

5 <sup>1-3</sup> darkness (*tamu-kkāya*, *kanha-rāī*) probably c w the 'day and night' theme in V 9 <sup>2</sup> and VI 1 <sup>2</sup> (*subha*)

6-7 an interpolation, see the *gāhā* at the end of 8 <sup>1</sup>!

6 <sup>1</sup> *āvāsa* introduces <sup>2</sup> [N B —The catchword title of 6 (*bhavīya*) exceptionally bears on <sup>2</sup>, not on <sup>1</sup>, but on the other hand the *udd* ends with the words *pudhavi-uddeso samatto*, the *pudhavi-uddesa*, however, is VI 8, the real sequel of 5 following the interpolation 6-7] | <sup>2</sup> *ega-padesiyā sedhī* c w 5 <sup>1</sup>

7 <sup>1</sup> *java* (plant) c w *java* (measure) in 6 <sup>2</sup> | <sup>2</sup> divisions of time c w the periods mentioned in <sup>1</sup>, probably also c w the measures in 6 <sup>2</sup> | <sup>3</sup> *R*, *osappinī* c w <sup>2</sup>, natural phenomena introducing 8 <sup>1</sup>, cf. also VII 6 <sup>4</sup>

8 <sup>1</sup> natural phenomena c w 5 <sup>1-3</sup> (see the summarizing *gāhā*), probably introduced by 6 <sup>1</sup> and 7 <sup>3</sup> | <sup>2</sup> *nāma* loosely c w *nāmadhejja* in <sup>3</sup> | <sup>3</sup> *R* concluding the theme started in 5 <sup>1</sup>, the text referred to is c w 5 <sup>1-2</sup> by the topics *dīvasamudda*, *samithāna* etc up to *nāmadhejja* and *pariṇāma*

9 <sup>1</sup> *R*, *kamma-pagadi* and *bandhai* c w *āuya-bandha*, *nāma* and *goya* in 8 <sup>2</sup>? or is there a recurrence to *kamma*, the leading topic of 3? | <sup>2</sup> *poggala* and *parināmettae* c w *poggala-parināma* at the end of the text referred to in 8 <sup>3</sup> | <sup>3</sup> god, *veuvviya-samuggihāya* c w <sup>2</sup>

10<sup>1-3</sup> *A* (a 'final' topic), recurrence to the topic *veyanā* in 1 (cf. 1<sup>2</sup> and 10<sup>3</sup>) | <sup>1</sup> god and *poggala* also c w 9<sup>2</sup> | <sup>2</sup> *jīva* introduces <sup>3</sup> but probably also recurs to 4<sup>1-2</sup> | <sup>3</sup> see <sup>1</sup> | <sup>4</sup> *āhāra* (recurrence to 2) introduces VII 1<sup>1</sup>, *māyāe* c w *māyam* in <sup>1</sup> and *vemāyāe* in <sup>3</sup> | <sup>5</sup> repetition of V 4<sup>1-3</sup> probably introducing VII 1<sup>2</sup>, *āyāna* assonance with *āyā* in <sup>4</sup>

VII 1<sup>1</sup> *āhāra*, an 'initial' topic, c w VI 10<sup>1</sup> | <sup>2</sup> the question 'what is a *jīva*?' c w VI 10<sup>2</sup>, *kevāh* c w VI 10<sup>5</sup> | <sup>3</sup> *tao pacchā sijjhai jāra antam karei* c w <sup>2</sup> | <sup>4</sup> *akammassa gai* c w the topic *siddhi* in <sup>2-3</sup> | <sup>5</sup> *dukkha* (= *karman*, *Abhay*) and *adukkhi* (= *siddha*) c w <sup>1</sup> | <sup>6</sup> *iriyāt ahuyā* and *sampaiāiyā kiriyā* c w <sup>3</sup> | <sup>7-8</sup> pure food c w <sup>3</sup>

2<sup>1-5</sup> *paccakkhāna* c w 1<sup>3</sup> | <sup>1</sup> *eram abhisamannāgayan* *bhārai* *ime jīcā* *ime ajīcā* c w *jīce* *u jānai* *pāsai* *ajīve* *u jīp* in 1<sup>2</sup> | <sup>1</sup> *R* on *samjaya*, as, *samjayās* introducing *paccakkhāni*, *ap*, *paccakkhāyāp* in <sup>5</sup> | <sup>5</sup> c w (ref to) VI 4<sup>2</sup> | <sup>6</sup> there is a parallelism between 2<sup>1-6</sup> [(a)*paccakkhāya*, (a)*viraya*, (a)*samvuda*, *bāla* and *pāniya*, (a)*sāsaya* scil *daev'*- resp *bhāv'atthayāe*] and I 9<sup>6-8</sup> [*apaccakkhāna* etc up to (a)*sāsaya* scil, according to *Abhay*, *draṣyatāt* resp *paryāyatvāt*], moreover, as I 9<sup>8</sup> is repeated in VII 8<sup>7</sup>, there is also an obvious parallelism connecting the end-sūtras of VII 2, 3 and 8 which all have the notion 'eternal or not' in common

3<sup>1-3</sup> on plants, *thāvara* c w 2<sup>1</sup> | <sup>1</sup> *saev'app'āhāraga* c w 1<sup>1</sup>. | <sup>4</sup> *appa-* and *mahā-* c w <sup>1</sup> | <sup>5</sup> *kamma* c w <sup>4</sup> | <sup>6</sup> see 2<sup>6</sup>.

4 *R* on *samsāra-samārannagā jīvā* probably added to 3<sup>6</sup>

5 *R* to the *Jīv*-text that precedes the one referred to in 4, probably the notion 'coming into existence' is meant to introduce the notion 'production of the next quantity of life' in 6<sup>1</sup>

6<sup>1</sup> the theme 'suffering and non-suffering' (see also 6<sup>3-4</sup>, 7<sup>2</sup>, 8<sup>3</sup>) I think is a recurrence to 1<sup>5</sup> (cf. also VI 10<sup>3</sup>), *appa-* ~ *mahā-* and *veyanā* are also c w 3<sup>4-5</sup> | <sup>2</sup> *āuya* c w <sup>1</sup> | <sup>3</sup> (a)sāya- and (a)*kakkasa-veyamija* c w *sāya* and *dukkha* in <sup>1</sup> | <sup>4</sup> *R*, *hāhābhūya*, *asuha-dukkha-bhāgi* etc c w *dukkha* in <sup>1</sup> and <sup>3</sup>, cf. also VI 7<sup>3</sup>

7<sup>1</sup> obviously c w 1<sup>6</sup> as 'suffering and non-suffering', the leading theme of the preceding and following texts, is c w 1<sup>5</sup>

| <sup>2</sup> *kāma* and *bhoga* c w the theme of 6<sup>1</sup> etc | <sup>3</sup> *bhoga* c w <sup>2</sup>  
| <sup>4</sup> *akāma* and *pakāma* c w *kāma* in <sup>2</sup>

8<sup>1</sup> ref to I 4<sup>5</sup> (on the *chaumattha*) added to 7<sup>3</sup> | <sup>2</sup> *R*, the simile of the lamp in the dark room is c w 7<sup>4</sup>, the elephant (see also <sup>6</sup>) introduces *Udāi* and *Bhūyānanda* in 9<sup>2-3</sup> | <sup>3</sup> *dukkha* and *suha* c w the theme of 6<sup>1</sup> etc | <sup>4</sup> sexual enjoyment c w the same theme (*kāma-bhoga*), but for its dialogue style <sup>4</sup> is identical with the *Thāna*-text preceding the one quoted in <sup>5</sup> | <sup>5</sup> *ND*, *veyanijja* 'painful' c w the same theme, also c w <sup>4</sup> by the number 'ten' | <sup>6</sup> elephant and *kunthu* c w <sup>2</sup> q v, also c w I 9<sup>6</sup> | <sup>7</sup> repetition of I 9<sup>7-8</sup> added to <sup>6</sup>, see 2<sup>6</sup>

9<sup>1</sup> c w (and ref to) VI 9<sup>2</sup>, there seems to be a parallel sequence the texts that precede VI 9<sup>2</sup> and VII 9<sup>1</sup> both treat the binding of *kamma-pagadis*, *viuvvitae* also c.w *viuvvitānam* in <sup>2-3</sup> | <sup>2</sup> <sup>3</sup> the 'War of the Big Stones' and the 'War of the Chariot with the Mace' c w 8<sup>2</sup> (elephant) and 8<sup>6</sup> (elephant and *apaccakhāna*)

10<sup>1-2</sup> *E* a group of dissidents (*A*, a 'final' topic), *KĀLODĀI* (c w *Udāi* in 9<sup>2?</sup>) being one of them, question *Goy* and *Mv* on *atthikāya* (another 'final' topic) and on several topics relating to the retribution of bad deeds (c w the rebirths of *nissila* *apaccakkhāna* people in 9<sup>2-3</sup>), *Kālodāi*'s conversion, death and future | <sup>2</sup> 'injury' (in <sup>b</sup>) is the first of the eighteen sins (in <sup>a</sup>), *teyalessā* (in <sup>c</sup>) is c w *teukāya* (in <sup>b</sup>)

VIII 1 (with *R*) - 2 *poggala* and *parinaya* c w VII 10<sup>1-2</sup>

2<sup>1</sup> the subdivision of *AMG* c w 1<sup>1</sup>, moreover *visa* probably is c w VII 10<sup>2</sup> and *uraga* is c w *ura-parisappa* in 1<sup>1</sup>, maybe one must also assume a connection of sound between *āśīvisa* and *vīsasā* in 1<sup>1-2</sup> | <sup>2</sup> *ND*, *uppanna-nāna-damsana-dhare*. *kevalī jānai* introduces *nāna* in 3<sup>6</sup>, both this text and part of <sup>1</sup> is found also in *Thāna*, see Introduction, note <sup>24</sup> | <sup>3</sup> <sup>6</sup> on *nāna*, with introducing and concluding *R* in <sup>3</sup> and <sup>6</sup>

3<sup>1</sup> *R*, there seems to be a parallelism between the 'trees' in VIII 3 and the 'plants' in VII 3 | <sup>2</sup> on a particular aspect of the nature of the soul, probably added to <sup>1</sup> as a kind of antithesis although several souls may inhabit what seems to be one body

(<sup>1</sup>), soul and body have the same size (<sup>2</sup>) | <sup>3</sup> *R*, *carimā* 'last' c w the notion 'edge' in <sup>2</sup> (association of ideas)

4 *R* on *kiriya* introducing the acts described in 5<sup>1-6</sup><sup>3</sup>, cf 6<sup>5</sup>

5<sup>1</sup> GOYAMA questions Mv on the layman (*samanovāsaga*), the same point had been raised by the ĀJIVIYAS addressing the THERE BHAGAVANTE | <sup>2</sup><sup>3</sup> *samanovāsaga* and *Ājivya* c w <sup>1</sup> | 'heavens' c w *devaloesu* in <sup>3</sup>

6<sup>1</sup> *samanovāsaga* c w 5<sup>1</sup><sup>3</sup> | <sup>2</sup> *ND*, 'giving food' c w <sup>1</sup> | <sup>3</sup> *migganthena ya gāhācāi-kulam pindarāya-padiyāe pavitthenam* (the monk on his begging-tour) c w *miggantham ca nam g-k p-p. amuppaavitham* in <sup>2</sup> | <sup>1</sup> the notion 'burning' c w the first simile in <sup>3</sup> | <sup>5</sup> *kiriya* concludes 5<sup>1-6</sup><sup>3</sup> enframement, see 4

7<sup>1</sup> *A* arguing with the THFRĀ BHAGAVANTO (c w 5<sup>1</sup>) on self-discipline etc (c w 6<sup>1</sup>) and alms (c w 6<sup>2</sup>), *dijjamāne dinne* etc and *gamamāne gae* etc c w *chijjamāne chinne* etc in 6<sup>3</sup>, see I 1<sup>1</sup> | <sup>2</sup> *R*, *gai-pparāya* c w <sup>1</sup>

8<sup>1</sup> cf Thāna 170 a, the 'opponents', among whom figures the *thera-padimīya*, are c w the dissidents accusing the Elders in 7<sup>1</sup>, moreover, the terms *āyariya*, *utajjhāya*, *thera*, *gana* and of course *gai* figure at the end of the text referred to in 7<sup>2</sup> | <sup>2</sup> cf Vav 10, 2 = Thāna 317b, *suya* c w <sup>1</sup> | <sup>3</sup> very loosely c w <sup>2</sup> by the first word of the question 'karīthe' | <sup>4</sup> *kamma* c w <sup>3</sup> | <sup>5</sup> = Jambudd 458b-463b announcing IX 1-2

9 *bandha* c w 8<sup>3</sup><sup>4</sup>, the distinction between *paoga-* and *vīsasā-*  
*bandha* reminds us of that between *p-* and *v-parinaya* in 1<sup>1</sup><sup>2</sup>

10<sup>1</sup> *A* (a 'final' theme), *suya* and *ārāhaya* c w 8<sup>2</sup> | <sup>2</sup> *ārāhanā* c w *ārāhaya* in <sup>1</sup> | <sup>3</sup> *poggala-parināma*, colour etc recurrence to 1<sup>1</sup> | <sup>4</sup> *poggala* c w <sup>3</sup>, *darva* recurrence to 1<sup>2</sup> | <sup>5</sup> *paesa* c w <sup>4</sup> | <sup>6</sup> *jīva-paesa* c w <sup>5</sup>, *kamma* (c w 8<sup>3</sup><sup>4</sup>) introduces IX 31 | <sup>7</sup> *poggala* c w <sup>3</sup><sup>1</sup>

IX 1-2 *R* introducing 3-30 (see also VIII 8<sup>5</sup>) 2 (*R* to several short texts in Jīv) is c w 1 (*R* to Jambudd I-VI) by the fact that the first text it refers to (*Jambuddive nam bhante dīve kevaiyā candā pabhāsimsu*) is identical with the beginning of Jambudd VII

3-30 *R* on the southern intermediate continents linked up

with X 7-34 (*R* on the northern intermediate continents) parallelism of IX and X which have got thirty-four udd each, these *R* introduce XI 9<sup>1</sup> (XI 1-8 having been interpolated) where Siva, with his *vibhanga-nāna* (see IX 31), discerns only seven continents and oceans

31 on certain conditions (also karmic conditions c w VIII 10<sup>6</sup>) learning the Lore etc without having properly heard it (*asoccā*) may lead to *vibhanga-nāna*, this *vibhanga-nāna* introduces XI 9<sup>1</sup> and 12<sup>2</sup>

32 *E* GANGEYA, a Pāsāvaccijja monk, questions Mv at VĀNIYAGGĀMA, his conversion, death and future, *asoccā jānāmu* (454a) c w 31

33<sup>1</sup> *E* at MĀHANA-KUNDAGGĀMA USABHADATTA and DEVĀNANDĀ (Mv's 'mother') are converted, their future |<sup>2</sup> *E* at KHATTIYA-KUNDAGGĀMA JAMĀLI (Mv's nephew and son-in-law) becomes a disciple of Mv, his heresy, death and future [NB — 33 is c w 32 by its scene (both Kundaggāma and Vāniyaggāma being situated in the neighbourhood of Vesālī, see Introduction, notes<sup>29</sup> and<sup>44</sup>) and by *sāsae loe* (see 32 under<sup>b</sup> and 33 under<sup>2e</sup>) The two episodes in 33 are linked up in order to oppose Jamāli, the heretical monk of *ksatriya* birth, whose relationship with Mv the text expressly conceals, and Devānandā, the righteous nun of *brāhmaṇa* birth who Mv says is his real mother ]

34<sup>1-2</sup> *purise purisam hanamāne* and *verenam putthe* (cf I 8<sup>2b</sup>) seem to indicate that<sup>1</sup> deals with the casuistics of the five actions, which would connect it with<sup>2</sup>, I fail, however, to see any connection with the preceding and following udd

X 1<sup>1</sup> *disā* introduces the *disāpokkhuyā tāvasā* in XI 9<sup>1</sup> |<sup>2</sup> *R* on *sarīra* added to *rūvi* in<sup>1</sup>? Abhay says that the *R* on *sarīra* is added because *jīva* in<sup>1</sup> is *śarīrin*

2<sup>1</sup> *pirao uddham ahe* (directions) and *rūva* c w 1<sup>1</sup>, the connections between the different texts of 2 can only be guessed at probably 'acting against the precepts' in<sup>1</sup> introduces the notions 'loyalty' and 'confession' in<sup>4 5</sup> |<sup>2-3</sup> both *R* connected by the notions *sīya*, *usīna* and *sīśīna*, *veyanā*, viz *ajjhovagamyā veyanā* (Pannav 556b) 'the painful perception a monk imposes

upon himself' may introduce *bhikkhu-padimā* in <sup>4</sup> | <sup>4</sup> see <sup>1</sup> and <sup>3</sup>  
| <sup>5</sup> *ND*, *bhikkhu* and *ārāhanā* c w <sup>4</sup>

<sup>3</sup> <sup>1</sup> gods c w *deva-loga* and *devatta* in 2 <sup>5</sup> | <sup>2</sup> *antarā* c w  
*vāsāntara* in <sup>1</sup>? | <sup>3</sup> *āsaissāmo* assonance with *āsa* in <sup>2</sup>

<sup>4</sup> At *VĀNIYAGGĀMA* Mv's disciple *SĀMAHATTHI* questions  
*GOYAMA* and *Goy* questions Mv on certain gods added to <sup>3</sup> <sup>1</sup>

<sup>5</sup> Several DISCIPLES question Mv on certain goddesses added  
to 4

<sup>6</sup> *R* on Sakka's *sabhā* c w 4-5, but see II 8

7-34 *R*, see IX 3-30

XI 1-8 interpolation (see IX 3-30) on plants related to XXI-XXIII, cf Introduction §§ 4 and 7 [N B — The reason for inserting this discussion on plants probably was the fact that plants play a certain role in 9, the Siva-episode (*ujjāna* [514b] instead of the usual *cetya*, *mūl'āhāra* *bīy'āhāra*, *kandām ya* *hariyām ya*) Likewise *Uvanga* 10 has been called *Pupphiyāo* because of the plants figuring in its third *ajjhayana*, i.e. the Somila-episode part of which is a parallel of the Siva-episode in VIy. Moreover, there may also be a connection, viz a parallelism, between XI 1 *uppala* 'lotus' and XII 1 <sup>1</sup> *Uppalā* (the name of Sankha's wife) ]

<sup>9</sup> <sup>1</sup> *E* king *SIVA* of *HATTHINĀPURA* becomes a *disāpokkhiya*  
*tāvasa* (c w XI 1<sup>1</sup>), his *vibhanga-nāna* (introduced by IX 31 and also c w XI 12<sup>2</sup>), conversion, death and future liberation  
| <sup>2</sup> *R* on liberation added to 1

<sup>10</sup> <sup>1-4</sup> *loga* added to 9<sup>1</sup>, the different texts are linked up by the common expressions *loga*, *aloga*, *savvao sammantā*, *anna-manna-baddha*, *egamni āgāsa-paese*

<sup>11</sup> <sup>1-3</sup> *E* at *VĀNIYAGGĀMA* the layman *SUDAMSANA* questions Mv on the topic 'time' (*kāla*) and esp. on the duration of rebirths (with the *R* 11<sup>2</sup>), his *puvvā-bhava*, profession and future [N B — This episode has been prefixed to 12 (viz <sup>2</sup>, where the duration of rebirths is the object of *vibhanga-nāna*) which is c w XI 9<sup>1</sup>, both stories being introduced by IX 31 ]

<sup>12</sup> <sup>1</sup> *E* at *ĀLAMBHIYĀ* several LAYMEN (c w 11<sup>1</sup>) question *ISIBHADDAPUTTA* and Mv on the duration of divine rebirths (c w 11), *Isibhaddaputta*'s future | <sup>2</sup> *E* at *ĀLAMBHIYĀ* (c w <sup>1</sup>)

the brahmanical monk POGGALA acquires *vibhanga-nāna* (introduced by IX 31<sup>1</sup> and c w XI 9<sup>1</sup>) about the duration of rebirths (introduced by 11), his conversion etc = ref to 9<sup>1</sup>

XII 1<sup>1-2</sup> E at SĀVATTHĪ Mv teaches SANKHA and several other LAYMEN (c w and ref to XI 12<sup>1</sup>) on the topic 'waking' (*jāgariyā*), Sankha's future = ref to XI 12<sup>1</sup>, cf also the note on Uppalā under XI 1

2 E at KOSAMBI the laywoman (c w the laymen in XI 11-12 and XII 1) JAYANTĪ questions Mv and becomes a nun, her future, *jāgariyatta* c w 1<sup>1</sup>, *so'ndiyya-vas'atta* c w and ref to *koha-vas'atta* in 1<sup>2</sup>

3 R on *pudhavī* probably c w 10<sup>3</sup> enframement of the rather disparate elements of XII introducing XIII 1<sup>1</sup>

4 'atomic regroupment' is the common topic of the different texts, the only connection with 3 seems to be the number 'seven' seven hells, seven atomic regroupments,  $\infty$  *ussappinīs* and *osappinīs* in c [2] c w 2<sup>b</sup>[2]

5<sup>1</sup> common topic of the different sūtras the sensory properties colour etc, *davva* and *parinamai* c w 4 |<sup>2</sup> *parinamai* c w 1.

6<sup>1</sup> Rāhu's abodes in the five colours c w 5<sup>1</sup> |<sup>2</sup> Canda (c w Rāhu in 1<sup>1</sup>) and Sūra |<sup>3</sup> Canda and Sūra c w 2

7<sup>1-2</sup> the multiplicity of karman may be an echo of 5<sup>2</sup> |<sup>2</sup> *uvavanna-puvva* c w *anākanta-puvva* in 1<sup>1</sup>

8<sup>1</sup> rebirth (c w 7<sup>1-2</sup>) of gods |<sup>2</sup> rebirth c w 1

9<sup>1</sup> 'gods' c w 8<sup>1</sup> |<sup>2</sup> R added to 1<sup>1</sup>

10<sup>1-3</sup> on *āyā*, *davyāyā* in 1<sup>1</sup> probably c w *davva* in 9<sup>1</sup> |<sup>3</sup> sec 3 above

XIII 1 hell-beings (*pudhavī* c w XII 10<sup>3</sup>) considered from the points of view *anantara-uvavannaga*, *anantar'āhāra* etc

2 gods considered from the same points of view

3 R on *anantar'āhāra* added to 1-2

4<sup>1-2</sup> hell-beings c w 1 |<sup>3-5</sup> common topic of the sūtras the world (*loka*) the centre of which, according to 3, is situated underneath the first hell (c w *pudhavī* in 1<sup>1</sup>)

5 R on *āhāra* recurrence to 1 and 3

6<sup>1</sup> *nirantaram neraiyā uvavajjanti* recurrence to 1 |<sup>2</sup> on

the Asur'inda Camara, prefixed to <sup>3</sup>, *ujjāṇya-lena* may be c w *ujjāṇa* in <sup>3</sup>. | <sup>3</sup> E king UD(D)ĀYANA's conversion at VĪVBHAYA, his son, the layman ABHĪ, dies and is reborn as an Āyāva-Asurakumāra in the first hell (c w <sup>1</sup> etc), his future

<sup>7</sup> <sup>1</sup> āyā (assonance with Āyāva in 6 <sup>3</sup>) probably recurs to XII <sup>10</sup> <sup>1</sup> <sup>3</sup> | <sup>2</sup> the topic 'death' is related to the topic 'embodiment' in <sup>1</sup>

<sup>8</sup> R on karman added to the notion āuya (āyuskarman) in <sup>7</sup> <sup>2</sup>  
<sup>9</sup> appā (in *bhāvīy'appā*) c w āyā in <sup>7</sup> <sup>1</sup>? *vinnevittae* c w *ve-*  
*nevīya kāya* in <sup>7</sup> <sup>1</sup>, also c w and ref to III 4 <sup>4</sup> <sup>6</sup>

<sup>10</sup> R on the *samugghāyas*, among which *mārau'antiya* s is c w *maraua* in <sup>7</sup> <sup>2</sup> and *tennīya* s is c w <sup>9</sup>

XIV <sup>1</sup> <sup>1</sup> <sup>3</sup> common topic rebirth, *viggaha* connecting <sup>2</sup> and <sup>3</sup>, *bhāvīy'appā anagāra* c w XIII 9 [N B —An important term in <sup>1</sup>, I think, is *vīkkanta* because it is related to the verb *vīvayai* in <sup>3</sup> <sup>1</sup> <sup>3</sup>, <sup>5</sup> <sup>1</sup> and <sup>9</sup> <sup>5</sup>, see also 2 <sup>1</sup> ]

<sup>2</sup> <sup>1</sup> obviously there is an association of ideas between *vīvayai* (cf <sup>1</sup>, N B) and *āvesa* 'penetration' [viz by particles (*poggala*) sent by a god] | <sup>2</sup> probably there is another association of ideas between the gods sending off particles in <sup>1</sup> and the gods making rain

<sup>3</sup> <sup>1</sup> the god 'penetrating' (*vīvaejjā* see <sup>1</sup>, N B) the *bhāvīy'-appā* monk (c w <sup>1</sup> <sup>1</sup>), cf also 2 <sup>1</sup> | <sup>2</sup> *sakkāra* c w *sakkārei* in <sup>1</sup> | <sup>3</sup> repetition of part of X 3 <sup>1</sup> *majjhām majjhēnam vīvaejjā* c w <sup>1</sup> q v | <sup>4</sup> R on *poggala-parināma* introducing 4 <sup>1</sup>

<sup>4</sup> <sup>1</sup> <sup>3</sup> on *poggala* (c w <sup>2</sup> <sup>1</sup>), esp *poggala-parināma* | <sup>4</sup> R on *parināma* added to <sup>1</sup> <sup>3</sup>

<sup>5</sup> <sup>1</sup> *majjhām majjhēnam vīvaejjā* (see <sup>1</sup>, N B) and *sattha* recurrence to 3 <sup>3</sup>, *viggaha* c w <sup>1</sup> <sup>2</sup> <sup>3</sup> | <sup>2</sup> ND on the painful condition of hell-beings recurrence to 3 <sup>4</sup> | <sup>3</sup> *poggala* again c w <sup>4</sup>

<sup>6</sup> <sup>1</sup> *poggal'āhāra* and *poggala-parināma* c w <sup>4</sup> and <sup>5</sup> <sup>3</sup> | <sup>2</sup> gods making a place of pleasure recurrence to 2 <sup>2</sup>, 'gods' will be the new leading theme in <sup>7</sup> <sup>1</sup> <sup>4</sup> and <sup>8</sup> <sup>4</sup>-<sup>6</sup>

<sup>7</sup> <sup>1</sup> gods, see 6 <sup>2</sup> | <sup>2</sup> *tullaga* c w <sup>1</sup> | <sup>3</sup> probably prefixed to <sup>4</sup> because of the common notion 'fasting' | <sup>4</sup> gods, see 6 <sup>2</sup>, *Anuttara* c w <sup>1</sup>

8<sup>1</sup> *abāhā* prefixed to *Avvābāha* in 4, *Anuttara* c w 7<sup>4</sup> |  
2<sup>3</sup> (3 being a R to Ammada's story in Uvav) rebirths and  
liberation predicted by Mv c w 7<sup>1</sup>, the notion liberation is also  
found in 7<sup>4</sup> and 8<sup>1</sup> (*Īsūpabbhārā pudhavī*) | 4-6 gods, see 6<sup>2</sup>,  
4 and 6 give etymologies as did 7<sup>4</sup>, *ābāha* in 5 is c w *Avvābāha*  
in 4

9<sup>1</sup> recurrence to the *bhāvīy'appā anagāra* and his *kamma-*  
*lessā* in 1<sup>1</sup> | 2<sup>2</sup> *poggala* c w 1<sup>1</sup> | 3<sup>3</sup> *bhāsā* assonance with *obhā-*  
*santi pabbhāsanti* in 1<sup>1</sup> | 4<sup>4</sup> *lessā* 'light' c w (*kamma-*)*lessā* in 1<sup>1</sup> |  
5<sup>5</sup> *lessā* c w 1<sup>4</sup>, for *vīvayai* see 1, NB

10 *jānai pāsai* c w 9<sup>1</sup>

XV TEYANISAGGA (cf Introduction, notes 3 and 38) introduced  
by *teya-lessā* in XIV 9<sup>5</sup> and *kevali* (= *bhavastha-kevalin*, Abhay)  
in XIV 10

XVI 1<sup>1</sup> Although XV has a different origin (cf Introduction,  
1c) there is no apparent connection between XIV and XVI,  
*uddāti* (cf also XVII 1<sup>1</sup>) is, I think, c w the often repeated  
*anega-saya-sahassa-khutto uddāttā* at the end of XV | 2<sup>2</sup> *vā-*  
*yāya* c w 1<sup>1</sup> | 3<sup>3</sup> blacksmith c w anvil in 1 and fire-place in 2 |  
4<sup>4</sup> *ahigarami* 'object of actions' c w *ahigarami* 'anvil' in 1

2<sup>1</sup> *sarīra* c w 1<sup>4</sup> | 2<sup>2</sup> SAKKA questions Mv and <sup>b</sup> Goy  
questions Mv on Sakka, Sakka's future, the number 'five' seems  
to play a role in XVI 1<sup>3</sup> 'five acts', 1<sup>4</sup> 'five bodies', 2<sup>2</sup> 'five  
ranges', 6<sup>1</sup> 'five kinds of dreams', probably, though, Sakka only  
introduces 5 | 3<sup>3</sup> probably there is an association of ideas linking  
up 'disease, mental occupation, death' with 'decrepitude and  
distress' in 2<sup>1</sup>

3<sup>1</sup> R on *kamma* added to 2<sup>3</sup>, whence the \*\* | 2<sup>2</sup> Goy  
questions Mv at ULLUYATĀRA, ascetical practices and tumour  
c w *dutthāna* etc resp *āyanka* in 2<sup>3</sup>

4 ascetical practices c w 3<sup>2</sup>, probably also *jarā* c w 2<sup>1</sup> and  
the simile of the anvil c w 1<sup>1</sup>

5 E at ULLUYATĀRA (c w 3<sup>2</sup>) the gods SAKKA (c w 2<sup>2</sup>) and  
GANGADATTA question Mv on *thāna*, *sejjā*, *nisīhiya* (c w 2<sup>3</sup>),  
*āuttārettae* and *pasārettae* (c w 3<sup>2</sup>), *poggalā* *parmamanti* (c w  
2<sup>3</sup>), Gangadatta's future

6<sup>1</sup> on dreams (two *ND*-texts), interpolated because *log'anta* (in the third dream of the second *ND*-text) is c w 8<sup>1</sup>? |<sup>2</sup> *vikki-rijjamāna* c w *vikinna* in<sup>1</sup> (cf. the seventh dream of the second *ND*-text)?

7 R c w *damsana* and *pāsai* in 6<sup>1</sup>

8<sup>1</sup> <sup>2</sup> *log'anta* (cf. 6<sup>1</sup>) introduces<sup>4</sup> |<sup>3</sup> *āuttāvemāna* and *pasāremāna* (cf. 5) introduce<sup>4</sup> |<sup>4</sup> a god stretching his hand etc (*āuttārettae pasārettae*) recurrence to 5<sup>1</sup> (cf. also 3<sup>2</sup>), *āhārōvacyā poggalā bondi-ciyā p kalevara-c p* recurs to 2<sup>3</sup> enframe-  
ment

9 on Bali's *sabhā*, see II 8, Bali the *Asur'inda* introduces the Asuras in XVII 1<sup>1</sup>

10 R on *ohi* (connection<sup>2</sup>)

11-14 The treatment of the *Nāgakumāras* up to the *Thaniyakumāras* (added to the *Asurakumāras* in 9) has been split in two halves XVI 11-14 and XVII 13-17 (parallelism), a discussion of the same topic in connection with the *Vānamantaras* concludes XIX. Note that the *Vāukumāras* are missing on their usual place before the *Thaniyakumāras*, we shall find them in XVII 16 where their appearance probably is due to that of the *vāukāiyas* in XVII 10-11

XVII 1 Evident parallelism with XVI 1<sup>1</sup> *Udāi* (name of an elephant) assonance with *uddāi* 'perishes' in XVI 1<sup>1</sup> q v |<sup>2</sup> casuistics of the five actions c w XVI 1<sup>3</sup> |<sup>3</sup> developing (*mvvattemāna*) the five bodies, the five senses and the three active forces c w XVI 1<sup>4</sup>, casuistics of the five actions c w<sup>2</sup> |<sup>4</sup> R, *udaiya* assonance with *Udāi* in<sup>1</sup> q v

2<sup>1</sup> prefixed to<sup>2</sup> because of the identical distinction between HA<sup>1</sup> <sup>4</sup> G, A<sup>5</sup> and M |<sup>2</sup> A prefixed to<sup>3</sup>, another *A*-text |<sup>3</sup> A, the five bodies and the three active forces c w 1<sup>3</sup> |<sup>4</sup> *aham eyam jānāmi* etc (though no *annautthiyas* are mentioned) seems to be c w *aham eyam āikkhāmi* etc in<sup>3</sup>, moreover *sarīra* c w<sup>3</sup>

3<sup>1</sup> *eyai* *veyai* *calai* etc prefixed to *calanā* in<sup>3</sup> |<sup>2</sup> *eyanā* c w *eyai* in<sup>1</sup> |<sup>3</sup> the five bodies, the five senses and the three active forces c w 1<sup>3</sup> and 2<sup>3</sup> |<sup>4</sup> *siddhi* c w *selesi* in<sup>1</sup>, the eighteen sins c w 2<sup>3</sup>

4<sup>1</sup> the five great vows c w the eighteen sins in 2<sup>3</sup> and 3<sup>4</sup>,  
ref to I 6<sup>3</sup> | <sup>2</sup> *atta-kada* c w the text referred to in <sup>1</sup>

5 Īśāna's *sabhā* (see II 8) introduces the heavens mentioned in 6 seqq

6-11 on certain aspects of the rebirth of earth-, water- and wind-beings in a heaven or a hell, since *sampānejjā* ( *pudgalagrahanam kuryāt*, Abhay) = *āhārejjā* (see XX 6 which is obviously c w XVII 6-11) these udd are probably meant to introduce 12.

12 *āhāra* etc, *lessā* and *iddhi* of the one-sensed beings added to the earth-beings etc in 6-11 and prefixed to the discussion of *āhāra* etc, *lessā* and *iddhi* of certain classes of Bhavanavāsis in 13-17 [N B — The reappearance of the one-sensed beings in XIX 3 (1 and 2 being only *R*) and the application of the theory discussed there to the two- up to five-sensed beings in XX 1 enframe XVIII and XIX resp ]

13-17 see XVI 11-14

XVIII The whole saya appears to be built on the numerical series 'one', 'two' (also  $2 \times 2 =$  'four'), 'three' see '1', '2', '3' below and cf Introduction § 21 end

1 soul(s) and *siddha*(s) discussed from the point of view *padhama* ('1') and its opposite *carima*

2 E SAKKA visits Mv (c w and ref to XVI 2<sup>2</sup> parallelism) at VISĀHĀ, Goy questions Mv on Sakka's former existence as *Kattie nāmam setthī negama-padhām* ('1')-āsanie

3<sup>1-5</sup> the disciple MĀGANDIYAPUTTA questions Mv<sup>1</sup> *siyhai* c w 1 | <sup>2</sup> *carima* c w 1, bipartitions (*duviha* '2') | <sup>3</sup> bipartitions (*duviha* '2'), *kamma* c w <sup>2</sup> | <sup>4</sup> *kamma* c w <sup>2-3</sup> | <sup>5</sup> *nijarā-poggala* and *āhārai* c w <sup>2</sup>

4<sup>1</sup> double bipartition (*duviha* '2') viz (1) *jīva-* and (2) *ajīva-davvā paribhogattāe* (a) *havvam* or (b) *no havvam āgacchanti*; moreover 3<sup>5</sup> ~ VII 10<sup>1</sup> (implicitly referred to in 3<sup>5</sup>) and 4<sup>1</sup> ~ VII 10<sup>2</sup> (both discussing the eighteen sins) form a parallel sequence | <sup>2</sup> *R* on the four passions, 'four' introducing <sup>3</sup> | <sup>3</sup> divisibility by the number 'four' added to the double bipartition in <sup>1</sup> | <sup>4</sup> bipartition ('2') *jāvaiyā tāvaiyā*

5<sup>1</sup> '2' (*do*) gods of the same class | <sup>2</sup> '2' (*do*) beings of the

same species, *āvāsa* c w <sup>1</sup> | <sup>3</sup> rebirth of HAMG c w <sup>2</sup> |  
<sup>4</sup> '2' (*do*) gods of the same class and transformation c w <sup>1</sup>, sinless  
and sinful c w <sup>2</sup>

6 <sup>1</sup> '2' (*do*) reflections | <sup>2</sup> colour etc c w <sup>1</sup>

7 <sup>1</sup> *A*, '2' (*do*) speeches | <sup>2</sup> twice threefold (*tivīha* '3') attributes  
and threefold appropriation | <sup>3</sup> threefold (*tivīha* '3'),  
acting, bad acting and good acting | <sup>4</sup> *E* *aunautthiyas* (c w <sup>1</sup>)  
question the layman MADDUYA, Mv praises the layman for his  
answers, Madduya's future, probably the question '*pabhū*'  
and Madduya's rebirth as a god at the end of the *E* introduce  
<sup>5</sup> <sup>7</sup> | <sup>5-7</sup> on the gods, <sup>5</sup> csp on the transformation of the gods  
which is a recurrence to 5' | <sup>7</sup> the numerical series 100, 200,  
300 etc probably is c w the series '1', '2', '3' in the preceding  
texts

8 <sup>1</sup> 'walking in the prescribed way' introduces <sup>2</sup>, *duhao* again  
reminds us of the number '2' | <sup>2</sup> *A* the dissidents reproach  
Goy and Mv praises Goy for his repartee c w 7<sup>4</sup> | <sup>3</sup> *chau-*  
*mattha* c w <sup>2</sup>, the *kevali* and his *nāna-damsana* introduce  
Somila's third question in 10<sup>4</sup>

9 *bhaviya* introduces *bhūya-bhāra-bhaviya* of Somila's third  
question in 10<sup>4</sup>.

10 <sup>1 2</sup> *paramānupoggala* c w 8<sup>3</sup> | <sup>3</sup> *puttha* c w *phuda* in <sup>2</sup> |  
<sup>4</sup> *E* at VĀNIYAGGĀMA the brahman SOMILA questions Mv and  
becomes a layman, his future, for the introduction see 8<sup>3</sup> and 9  
above, the often repeated *duvīha* ('2') and *tivīha* ('3') in Somila's  
second question and 'ege duve' in his third question are a  
recurrence to the numerical series in 1 seqq

XIX 1-2 *R* introducing *lessā*, the first point of view from  
which the beings treated in 3 are discussed

3 *egayao* and 'three up to four or five' are probably c w the  
numerical series in XVIII, see XX, N B

4 *veyanā* c w the end of 3

5 <sup>1</sup> and (R) <sup>2</sup> *veyanā* c w 4

6 *R* introducing 7

7 *bhōmejjā-nagarāvāsa* introducing the Vānamantaras in 10?

8-9 the dispositions (*nivvatti*) and the kinds of acting (*karana*)  
treated in much the same way, several points of view from which

these topics are discussed being the same as those considered in 3

10 discussion of the Vānamantaras (with ref to XVI 11 q.v.) added to that of the Bhavanavāsīs in the end-udd of XVI and XVII

XX [N B —The numerical series '1', '2', '3' found in XVIII seems to go on with '4' and '5' in XX 1 (cf also XIX 3) and with '5' and '6' in XX 2 seqq, cf XXV, N B]

1 recurrence (and ref) to XIX 3, see XVII 12, N B

2 '5' *atthikāyas*

3 <sup>1</sup> abstention from the eighteen sins (starting with those related to the '5' vows) c w 2<sup>2</sup> | <sup>2</sup> *parinama* c w <sup>1</sup>

4 *R* on the '5' senses c w *kai-vanna* ('5' colours) etc in 3<sup>2</sup> and 5

5 <sup>1</sup> see 4 | <sup>2</sup> *paramānu-poggala* and *vanna* c w <sup>1</sup>

6 recurrence to XVII 6-11 q.v

7 *anantara* c w *antarā* in 6

8 <sup>1</sup> the binding of karman c w 7, 3 × '5' *kamma-bhūmis* and 6 × '5' *akamma-bhūmis* | <sup>2</sup> *Mahāvīdeha* c w <sup>1</sup> | <sup>3</sup> the twenty-four Tirthankaras c w <sup>2</sup> | <sup>4</sup> the twenty-four Tirthankaras c w <sup>3</sup> | <sup>5</sup> the Lore (*tittha*) and its Teachers (*titthagara*) c w <sup>3-4</sup> | <sup>6</sup> the Lore (*dhamma*) c w *tittha* in <sup>5</sup> [N B —There is no apparent c w 9 and 10, see Introduction § 7]

9 *cārana* see Introduction, note <sup>24</sup>

10 <sup>1-3</sup> on rebirth, esp simultaneous rebirth which introduces XXI seqq, '5' *pavesanas*, groups of '6' beings!

XXI-XXIV see Introduction §§ 4-5

XXV [N B —See Introduction § 7 Most probably the numerical series found in XVIII ('1', '2', '3'), XIX 3 ('4', '5') and XX ('5', '6') goes on in XXV ('6')]

1 <sup>1</sup> implicit *R* (see Introduction § 10, B under 3<sup>8</sup>) on the '6' spiritual hues (*lessā*) | <sup>2-4</sup> on *joga* (connection?)

2 <sup>1-4</sup> *davva* introduces 3 and 4<sup>2</sup>

3 <sup>1-4</sup> '6' geometrical formations | <sup>5-7</sup> the topic 'line' (*sedhi*) c.w the *sedhi-āyaya* geometrical formation in 3, the lines (*sedhi*)

along which the transition of souls to a new place of origin is effectuated will reappear in XXXIV | <sup>8</sup> memorandum on the topic world c w <sup>7</sup> | <sup>9</sup> R to the end of Nandī where *cāurantam samsāra-kantāram* (c w <sup>7-8</sup>) *anuparyattanti* resp. *vītvayanti* probably introduces <sup>10</sup> | <sup>10</sup> R, HAMG and Siddhas introduce 4<sup>1</sup> 4<sup>1</sup> <sup>3</sup> the theory of the four kinds of numbers (*jumma*, c w 3<sup>3-4</sup> <sup>6</sup>) will reappear in XXXI-XXXII and XXXV seqq | <sup>2</sup> on '6' *savva-davvā* (*davva* c w 2) | <sup>4</sup> R on *sarīra* added to <sup>3</sup> | <sup>5</sup> Siddha added to <sup>3</sup>, *seyā* (*savv'eya*, *des'eya*) and *mireya* introduce <sup>9</sup> | <sup>6</sup> <sup>9</sup> atoms and aggregates | <sup>7</sup> divisibility by four c w <sup>1-3</sup> | <sup>9</sup> see <sup>5</sup> | <sup>10</sup> *paesa* c w <sup>6-9</sup>.

5<sup>1</sup> R on *pajjava* added to 3<sup>4</sup> <sup>10</sup>, 4<sup>3</sup> <sup>6</sup> <sup>7</sup> | <sup>2</sup> the theory of time (*samaya* etc.) added to the texts 3<sup>4</sup> <sup>10</sup>, 4<sup>3</sup> <sup>6</sup> <sup>7</sup> | <sup>3</sup> R to a text in Jīv where the relative number of *moyas* is treated *davv'atthayāe*, *paes'atthayāe* and *davv'attha-paes'atthayāe* as are the topics in 3<sup>1</sup> and 4<sup>6</sup> <sup>9</sup>

6 five classes of monks (*miyantha*) considered from thirty-six (6 × 6<sup>2</sup>) points of view, practically there are six ('6') classes of *miyanthas* since the *kusīlas* comprise two completely different classes

7<sup>1</sup> five classes of disciplined beings (*samjaya* = *samana* c w *miyantha* in 6) considered from the same thirty-six points of view | <sup>2</sup> quotations (<sup>b-f</sup> are *ND*-texts), cf. Introduction § 15, <sup>a-e</sup> have the number 'ten' (c w 'five' in 6 and 7<sup>1</sup>?) in common and start with the notion *padisevanā*, i.e. the sixth point of view from which the beings in 6 and 7<sup>1</sup> (among whom also are the *padisevanā-kusīlā*) are considered, <sup>f</sup> discusses asceticism (*tava* c w *tavāriha* in e) which is of twelve (viz 2 × '6') kinds

8 introduces XXXI seqq, XXXI 1<sup>2</sup> refers to XXV 8

9-12 added to 8, in XXXI-XXXII and XLI the qualities 'capable ~ incapable of salvation' and 'orthodox ~ heretical' will also be points of view from which beings are considered

XXVI-XLI see Introduction § 6



CRITICAL ANALYSIS  
AND  
COMMENTARY

- (3a) Obeisance to the Arhats!  
Obeisance to the Siddhas!  
Obeisance to the Ācāryas!  
Obeisance to the Upādhyāyas!  
Obeisance to all the Sādhus in the World!
  
- (5a) Obeisance to the Sacred Script!
  
- (6a) Obeisance to the Traditional Lore!

## S A Y A I

*Rāyagīha calana<sup>1</sup> dukkhe<sup>2</sup> kankha-paose<sup>3</sup> ya pagai<sup>4</sup> pudhavīo<sup>5</sup>  
jārante<sup>6</sup> nerai<sup>7</sup> bāle<sup>8</sup> gurue<sup>9</sup> ya calanāo<sup>10</sup>*

### 1 CALANA

Solemn Introduction (6b) In the sanctuary Gunasilaya near Rāyagīha, in the day of King Seniya and his wife Cellanā, (7b) Mahāvīra answers questions posed by his disciple Goyama Indabhūi

<sup>1</sup> (13a) The action that is being performed equals the completed action (*calamāne calie nijariyjamāne nijinne*) This is true [e g ] with such actions as moving, coming forth, becoming perceptible, decreasing, cutting, breaking, burning, killing and annihilating Although all of these nine [pairs of] words differ as to vowels and consonants, the first four of them are synonymous (*eg'attha*) because they have the notion 'presence' in common (*uppanna-pakkhassa*), the other five have a different meaning (*nān'attha*) expressing the common notion 'absence' (*vigaya-pakkhassa*)

Cf the translation of this remarkable Jaina tenet by SCHUBRING, *Worte Mv* p 24, corrected by the same author in *Lehre* p 128 = *Doctrine* p 198, n 1 'Irrevocable factum', LEUMANN's lapidary though not completely satisfactory Latin rendering of the gist of this tenet (*Ind. Stud.* 17, p 101) has in a way been sanctioned by usage For the fourth verb (*pahijjamāne pahine*) LEUMANN has 'antreiben' i e to impel (?), SCHUBRING 'abstossen' i e to repel, Abhay says 'prahānam tu jīva-pradeśaih saha saṃsliṣṭasya karmanas tebhyaḥ patanam' Abhay indeed explains the different words as technical terms applying to the course of karman It should be noticed, though, that some of his equations are rather improbable (e g *chedana* = *apavartanā*, *bheda* = *apa-* and *udvartanā*) and that in other places (I 7<sup>3</sup>, VIII 7<sup>1</sup>, XII 8<sup>2</sup>, XVI 5<sup>b-c</sup>) still other words are used to illustrate rather than formulate the tenet

<sup>2</sup> (19a) Karman duration (= beginning of Pannav 4 168b), breathing (ref to Pannav 7 219a) and attraction of matter (ref to Pannav 28,1 498b) with H One mnemonic gāhā

<sup>3</sup> (23a) With H attracted particles are transformed, accumulated, made effective, made perceptible and annihilated in the three times past, present and future One mnemonic gāhā

<sup>4</sup> (24b) With H the particles of attracted and karmic matter are fine (*anu*) or coarse (*bāyara*) One mnemonic gāhā

<sup>5</sup> (25b) H attract particles to build their fiery and karmic bodies only in the present unit of time (*paduppanna-kāla-samaya*), only particles that have been attracted in a past unit of time (*aīya-k-s*) are made effective etc

<sup>6</sup> (26a) With H karman quits the soul (*jīvāo cahya*) only when it is annihilated, not when it is bound etc One mnemonic gāhā

<sup>7</sup> (26a) Karman duration (ref to Pannav 4 168b-178b), breathing (Pannav 7 219a-220b) and attraction of matter (ref to Pannav 28,1 498b-507a) specified for the other twenty-three kinds of beings (AMG) For each of them <sup>3-6</sup> are repeated.

<sup>7</sup> is the sequel of <sup>2</sup>, but in the text <sup>2</sup> is given as an introduction to <sup>3-6</sup> On the other hand <sup>3-6</sup>, which deals only with H, has been integrated into the context by the stipulation in <sup>7</sup> mentioning that its statements also apply to the other beings In <sup>2-7</sup> and further on (I 1<sup>8</sup>, 2<sup>2</sup>, 3<sup>7</sup> etc) certain topics have been discussed in connection with the twenty-four kinds of beings in samsāra viz the hell-beings (H), the ten kinds of Bhavanavāsi gods (G), the five kinds of one-sensed beings (A<sup>1</sup>), the two-, three- and four-sensed beings (A<sup>2-4</sup>), the five-sensed animals (A<sup>5</sup>), man (M) and the Vānamantara, Jōisiva and Vemīniva gods (G) Some of these texts (e.g. I 1<sup>8</sup>) also specify the *salessa* beings, the beings in possession of a *lessā* (see *Lehre* p11 97-98), i.e. 'a [spiritual] hue' (LEUmann 'Seelentypus', type of soul) as opposed to the *alessa* beings or Siddhas

<sup>8</sup> (31a) Beings beyond samsāra and such beings within samsāra as are either reliably controlled (*appamatta-samjaya*) or, if unreliable controlled (*pamatta-s*), act in a correct way (*suham jogam paducca*), are inoffensive (*no āy'ārambha no par'ārambha no tad-ubhay'ārambha anārambha*). Specification for HAMG and for the beings in possession of a *lessā*

<sup>9</sup> (33a) Knowledge and belief of the present existence (*tha-*

*bhaviya*) will continue in the next existence (*para-bh*), conduct, asceticism and self-discipline will not

<sup>10</sup> (34a) A monk who does not check karmic influx (*asamvuda anagāra*) does not attain perfection, because he strengthens the ties (*sidhila-bandhana-baddhāo scil kamma-pagadīo dhaniya-b-b pakarei*), extends the duration, intensifies the power and increases the quantity (*appa-paes'aggāo bahu-p-a pakarei*) of all eight kinds of karman except quantity of life. The latter he may bind or not. Thus he again and again accumulates suffering (*assāyā-veyanijja-kamma*) and goes astray (*anupariyattai*) in samsāra. Quite the reverse happens with the *samvuda* monk. He does not bind quantity of life etc and gets over (*vīvayai*) samsāra

Cf VI 1<sup>1</sup> and Utt 29, 22

<sup>11</sup> (35b) Beings without self-discipline (*asamjaya*) who do not keep the commandments (*aviraya*) and do not repel and renounce bad karman (*apadīhay'apaccakkhāya-pāva-kamma*) may become gods in the abodes of the Vānamantaras etc on account of unwillingly suffered (*akāma*) thirst, hunger etc. Description of the abodes of the Vānamantaras \* \*

The text mentions fourteen names of woods inhabited by the Vānamantaras only the first four of which are found in KIRFEL's *Kosmographie*

## 2 DUKKHA

<sup>1</sup> (38a) \* HAMG perceive self-made suffering (*dukkha*) and self-made quantity of life only when these become effective. The statement applies to every single living being (*jīve, egattemam*) and to the entirety of living beings (*jīvā, puhuttēna*)

<sup>2</sup> (39a) Attraction and transformation of matter, and breathing in connection with body-size, quantity of karman, colour and lessā in connection with age, perception in connection with intellect, actions in connection with belief, equality or difference of quantity of life (*sam'āuya, visam'āuya*) and origination (*samōvavannaga, visamōv*) all of these specified for HAMG. At the

end beings in possession of a lessā (*salessa*) are treated separately  
One mnemonic gāhā summarizing <sup>1-2</sup>

<sup>2</sup> = Pannav 17,1 331b-342a —All A<sup>1-4</sup> have the same perception (*sama-veyana*) because, being devoid of intellect (*asanni-bhūja*), they experience [suffering] unconsciously (*anidāe veyanāpi vedenti*) On the absolute (a)nidāe see *Lelire* p 116, n 2 = *Doctrine* p 178, n 2 Abhīv has *apidāe* *anirdhāranayā* Cf also XIX 5<sup>2</sup>

<sup>3</sup> (46b) Lessā, ref to Pannav 17,2 343b-349a

<sup>4</sup> (47a) The four stages of samsāra considered from the point of view of the periods during which no being entered or left (*asunna-kāla*) or a number of beings left (*nussa-kāla*) or, in the case of HMG, all the beings had left (*sunna-kāla*) them The relative duration of these periods

<sup>5</sup> (49a) Non-rebirth (*anta-kiriyā*), ref to Pannav 20 396a-407a

<sup>6</sup> (49a) There are fourteen kinds of people who are substantially apt to be reborn as gods (*bhavīya-davva-deva*) viz [1] *asanjaya*, [2-5] *virāhīya-* and *avirāhīya-samjama* and *-samjamā-samjama*, [6] *asanni*, [7] *tāvasa*, [8] *kandappiya*, [9] *caraga-parivvāyaga*, [10] *kibbisiya*, [11] *tericchīya*, [12] *Ājīviya*, [13] *ābhīogiya* and [14] *saliṅga-damisaua-vāvaunaga* The lowest and highest (*jahannenam*, *ukkosenam*) divine existences in which they are reborn

<sup>6-7</sup> = the end of Pannav 20 (404a, 406b), the text referred to in <sup>5</sup> —Cf *bhavīya-davva-deva* in XII 9<sup>1</sup> and *bhavīya-davva-* in XVIII 9<sup>1</sup> —Not all of the fourteen terms are clear besides undisciplined [1] and more or less disciplined [2-5] people the list seems to mention several kinds of ascetics [7, 9, 12, 14?] For [9] *caraga-parivvāyaga* see JAIN, *Life* p 206 In Kbh 1293 seqq [8] *kandappa*, [10] *kibbisiya*, [13] *abhioga* and other names indicate mean people of indecorous and exuberant demeanour Cf also A CII SEN, *Schools and Sects in Jaina Literature* (Calcutt 1931), p 39 *asanni*, according to Abhīv, here means 'devoid of intellect' (*mano-labdhu-rūhita*), hence 'annihilating bīd karmā unwillingly' (*akāma-nirjarāmat*), cf I 1<sup>11</sup> and 2<sup>2</sup>

<sup>7</sup> (51b) Duration and relative frequency of the rebirth of *asanni* beings on the four stages of samsāra \* \*

## 3 KANKHA-PAOSA

<sup>1</sup> (52a) HAMG, as integral wholes, bind (*karai*) *k a n k h ā - mohaniyya-kamma* integrally. They bind it, accumulate it, make it effective, perceive it and annihilate it in the three times past, present and future. One mnemonic *gāhā*

The term *kankhā-paosa* (= *kāṅkṣā-pradoṣa* or *-pradveṣa*, Abhay) will appear in the text only in I 9<sup>3</sup>—*jīvā nam* (thus!) resp *neraivā nam* *kade* instead of *jīvenam* resp *neraivenaip* *kade* anticipating erroneous analogy of *jīvā nam* *lariṣu*—*lankhā-mohaniyya-kamma* seems to be a subspecies of the confusing kind of karman (wherefore it was treated in I 3 as an introduction to *mohaniyya-kamma* in I 4), viz the one that causes greed, not the karmā that confuses in consequence of greed (*kāṅkṣāyā mohaniyāṇi*) as Abhay explains *k - m - k* ‘undivided’ and ‘divided’ (*savvā* and *desa*) means ‘with all resp with part of the space-units (*pradesa*)’, cf *Lehre* par 84. The mnemonic *gāhā* distinguishes between the continuance and the disappearance of *k - m - k* at the stages enumerated (a quotation?)

<sup>2</sup> (54a) Its perceptibility is due to five causes (*kārana*) doubt (the beings are *sankhyā*), desire (*kankhīyā*), uncertainty (*vinicchīyā*), defection (*bheda-samāvamā*) and blemish (*kalusa-samāvannā*). The stress is on the notion ‘doubt’

According to Abhay (on *kankhā-paosa* in I 9<sup>3</sup>) the notions *kāṅkṣā* (wish, desire, inclination) and *sankhā* (doubt) are related thus *darśanāntara-grahogṛddhīr vā*

<sup>3</sup> (54b) The teaching of the Lords is true and indubitable (*nīsanka*) He who holds to it is loyal to the commandment

The half śloka *tam eti saccam nīsankam jaṭi jñehū pāṭeditam* is also found in Āyāra I, p 25 (= 1, 5, 5, 3)

<sup>4</sup> (55a) a The attribute ‘being existent’ (*atthitta*) of a thing remains if, by some impulse from without or spontaneously, that thing undergoes accidental changes, and so does the attribute ‘being non-existent’ (*natthitta*)

The three explanations in the comm prove that Abhay is utterly at a loss. I follow the first explanation. Potential existence is not lost in the *paryāyas* a finger remains a finger whether it be straight or crooked, the earth of a clod of earth also exists in earthenware, the non-existence of an *anguli* in an *anguṣṭha* is also found in the latter’s modifications, earth being absent in a thread is also absent in the cloth made of it. This *atthittam* *atthite pārmāṇavī* is as elementary a tenet as *calamāne calie* etc in I 1<sup>1</sup>

b This is also true when the attribute 'being existent' concerns Mahavīra himself or his teaching

Again Abhay is puzzled. The underlying principle probably is that of the immutable nature of Mv's person and maybe of his teaching *ettham* and *tha* here represent the *paryāyas* mentioned above. Should we perhaps, in connection with *gamanijja*, think of *gama* 'identical sequel (of the wording of a text)'?

<sup>5</sup> (56b) The binding of *kankhā-mohanijja kamma* is the result of a series of causes gradually developing one from another inattention < activity < will < body < soul. Stress is laid on the fact that one of these is will (*vīriya*) will exists (*atthi*)

*kim-pavaha* asks for the preceding stage. The pāthāntara *kim-prabhava* goes back to *kim-pahava*—Here already *vīriya* elicits the famous solemn series *upthāṇa kamma bala vīriya purisakkāra parakkama*, Abhay says that it is mentioned here 'occasionally' (*prasangatas*) probably because he is aware of the fact that it will appear in its proper context only in <sup>6</sup>

<sup>6</sup> (56b) Of one's own accord one makes [karman] effective (*udirei*) and one repents (*garahai*), checks (*sanvarai*), suppresses (*uvasāmei*), experiences (*veei*) and annihilates (*nijarei*) it by an effort of one's own will (*vīriya*)

The fragment deals with karman in general, not only with *kankhā-mohanijja-kamma* as Abhay says in his introduction—*garahai* 'repents [karman already bound]', *sanvarai* 'wards off [future karman]'

<sup>7</sup> (59b) *Kankhā-mohanijja-kamma* is perceived by HAMG, A<sup>1-4</sup> perceive it unconsciously <sup>3-6</sup> are repeated

<sup>8</sup> (60a) Jaina monks (*śramaṇa niggantha*), as a result of the causes mentioned in <sup>2</sup> above, experience it as deviations from [the right] knowledge (*nān'antara*) etc. Again <sup>3-6</sup> are repeated \* \*

The repetitions in <sup>7</sup> and <sup>8</sup> are an artificial way to integrate the rather disparate paragraphs of the udd—According to Abhay the word *niggantha* is used to differentiate the Jaina *sādhū* from other *śramaṇas*

#### 4 PAGAI

<sup>1</sup> (62b) The kinds of karman (*p a g a d i*), ref to Pannav 23, 1 453a (starting with the *gāhā* quoted here)-459a

<sup>2</sup> (63b) The confusing (*mohanijja*) kind of karman and its

bearings on will (*vīriya*) by the wise or foolish use of which one morally rises or falls one sinks to a lower moral level because of one's own (*āyāte*) negative attitude towards the right lore

<sup>3</sup> (65a) Karman measured with regard to its units (*paesa*) must be perceived, whereas karman measured with regard to its intensity (*anubhāga*) may be perceived by HAMG this is Mv's own doctrine The perceptibility is either brought about (*ajjhovagamīyā teyanā*) or endured (*uwakkamīyā v*), both with respect to action and annihilation of karman Only the Arhat, i.e the Bhagavat, knows which of the two cases first mentioned will arise and how it [scil the karman] will develop [in the soul]

There is something curious about the text only speaking of *pāva kamma* — *ajjhovagamīyā teyanā* (*ābhijupagamīkī tecanā*) is brought about by [voluntary] *pravṛṭṭī* (one might call it 'active perception'), *mākkamīyā v* (*aupakramīkī v*) by roused kīrman ('passive perception'), cf Thāna 88b, Pannas 556b — *ahākammamāj ahāñikaranam* ("mga") may be terminates the sentence Probably *mākarana* is *mūrjarā* although Abhay explains it otherwise, *viparīnāma* indeed seems to mean (religious) momentary kīrman and (profane) durable kīrman

<sup>4</sup> (65b) Atom, aggregate and soul are eternal

<sup>5</sup> (66a) Ever since eternity the imperfect man (*chaumattha manūsa*), even he who had reached *ohi*-knowledge (*āhohiya*), nay, even he who had reached the highest degree of *ohi*-knowledge (*para-m-āhohiya*) attained salvation only after having become an Arhat, a Jīna, an Omniscient Being (*kevalī*), and so it will be for ever and ever The saying '*alam atthu*' is applicable ( *tti vattarvam siyā*) only to these Arhats \* \*

The sing subject always takes a plur verb Nom °*hio* instead of °*hie* — *āhohiya* (= *ādhōvadhika*) is he whose *avadhi* is 'lower than supreme *avadhi*' (*paramāvadher adhastād*) scil 'covers a limited field' (*parimita-kṣetra-viṣayāvadhikah*), Abhay —'*alam atthu*' hardly may be taken as a name

## 5 PUDHAVI

<sup>1</sup> (67b) The number of abodes (*āvāsa*) of the different beings (HAMG) starting with those in Rayanappabhā, the first hell (*pudhavī*) Six mnemonic gāhās

The numbers of hells, Bhavanavāsi-abodes and *vimānas* are the same as those recorded by KIRFEL, *Kosmographie* p 319 (cf Tattv III 2), p 264 and p 297 (cf Tattv IV 22) resp

<sup>2</sup> (68b) Calculation (permutations!) in how many beings (HAMG) one, two, three or all of the four passions are found. The beings are enumerated according to the different abodes and within each group the ten following 'items' (*thāna*), enumerated in an introductory gāhā, are taken into account quantity of life, size, body, joining of the bones, shape, lessā, belief, knowledge, activity (*joga*) and spiritual activity (*uvaoga*). There is one mnemonic gāhā at the end of the discussion of the H \* \*

## 6 JĀVANTA

<sup>1</sup> (77b) The notion 'contact' (*puttha no aputtha*, also *ānupuvvum no anānupuvvum*) appears in the theories of solar radiation and the limits of the world and the non-world

a The range (*jāvaiyāo* [*jāvaiya* = *jāvaiya* *anta*] *uvās'antarāo*) and the field (*jāvaiya khetta*) of solar radiation are the same at sunrise and sunset, for the compact character of that radiation in the six directions the text implicitly refers (*kim puttham obhāsei aputtham obhāsei?* *jāva chad-disim obhāsei*) to Pannav 28,1 499a (where ref is made to the Bhās'uddesaya, i.e. Pannav 11 261b-262a)

*phus[s]amāne pūtthe* cf I 1<sup>1</sup>

<sup>2</sup> (78b) = b The same implicit reference is made also in connection with the limits of the world and the non-world the contact between which is further illustrated with four similes the sea and the island, the water and the raft, the cloth and the hole, darkness and light

The word *ānupuvvī* in connection with the limits of the world and the non-world etc is explained by Abhay *prathame sthāne lokāntas tato 'nantaram dvitīye sthāne 'lokānta ity evam avasthānatayā sprśati* (local meaning), in connection with sin (see <sup>3</sup> below) it is explained *pūrva-paścād-vibhāgo yatra* (temporal meaning). In <sup>4</sup> the word will again have the temporal meaning

<sup>3</sup> (79b) Likewise, with HAMG, the action (*kriyā*) of injuring

living beings and in fact all eighteen sins (see I 9<sup>1</sup>) are based on 'contact' (*putthā kajjai*) They are always due to one's own doing (*atta-kadā kajjai*) and every action has a continuous development (*ānupūvvim kadā kajjai*) \* \*

<sup>4</sup> (8ob) Mv is questioned by the disciple Roha (nine good qualities) Among cosmic and spiritual realities, starting with the world and the non-world, none is anterior and none is posterior (*anānupūvvī*), all of them being equally without beginning, simile of the hen and the egg Two gāhās \* \*

A number of the realities referred to will reappear in I 9<sup>2</sup> the intermediate spaces, the hulls of wind and water, the regions, continents, oceans and parts of the world, the beings, the fundamental entities, measured time, karman, lessā, view, belief, knowledge, instinct (*sammā*), the bodies, activities and spiritual activities, substances, space-units, conditions (*pajjava*) and unmeasured time (*addhā*)

<sup>5</sup> (81a) Mv is again questioned by Goyama The cosmos has an eightfold articulation (*atthavihā loga-tthī pannattā*) [1] wind rests (*paitthiya*) on space, [2] water rests on wind, [3] earth rests on water, [4] living beings rest on earth, [5] inanimate matters rest on the souls, [6] the souls rest on karman, moreover, [7] inanimate matters are 'caught' (*samgahiya*) by scil are in the grasp of the souls and [8] the souls are 'caught' by karman Two similes explain this the inflated bladder the top part of which is filled with water and the man floating on the water by means of an inflated bladder

Cf SCHUBRING, *Worte Mv* p 22 The statements on the cosmic system have their starting-point in <sup>2</sup> (world, non-world) and esp. in <sup>4</sup> where space, wind, water, earth, beings and karman figure among the realities referred to For 3-, 4-, 6- and 8-fold *loga-tthī* cf Thāna 132b, 213b, 358a and 422b resp

<sup>6</sup> (83b) The interpenetration of soul and matter, simile of the ship sunk in water

The simile of the sinking ship (interpenetration) in a way contrasts with that of the floating man in <sup>5</sup> and that of the raft in <sup>2</sup> (contiguity)

<sup>7</sup> (83b) On fine and coarse moisture-bodies (*sneha-kāya* and *āu-yāya*) the former quickly perish because of their instability, the latter cling to each other and are more durable \* \*

We shall meet another *sneha-kāya* (the 'glue-body') in I 10<sup>1</sup>, cf *Lehre* p 88, n 4 = *Doctrine* p 133, n 1

## 7 NERAIYA

<sup>1</sup> (84a) H (*neraiyā*) AMG, as integral wholes, undergo the whole process of rebirth (*savvenam savvam uvavajjai* and *uvvattai*) except the attraction of matter (viz by nutrition) which they may also effect in parts (*savvenam desam* besides *savvenam savvam āhārei*)

Is the *ṭīkākāra* quoted by Abhay the author of the Āvaśyakacūrṇi or -*ṭīkā*?—For *uvavajjai* read *uvvattai* as in the preceding question

<sup>2</sup> (85b) The souls of HAMG reach their new places of origin by way of a straight or a deflected course (*aviggaha-gai* resp *viggaha-g*)

Cf VII 1<sup>1</sup>, XIV 1<sup>2</sup>-2, XXXIV 1 1<sup>2</sup>-2, cf also *Lehre* par 95

<sup>3</sup> (86a) Out of shame and dislike gods that are reborn on a lower stage stop taking food for a while

*āhāryjamāne āhārie parināmyjamāne parināme* (cf I 1<sup>1</sup>) according to Abhay indicates the shortness of the time In this connection *āhāra* means actual nutrition, *āhāra* 'attraction of matter', in fact is a law of nature and consequently inevitable —*avuikkantiyām* (with Abhay's second explanation) is an adverb —*ahē athā* (Abhay and PSM)

<sup>4</sup> (86b) On embryology

a The embryo (*jīve gabbham vakkamāne*) possesses the senses in their conditional state (*bhāv'indiya*), not in their material state (*davv'indiya*) It possesses the fiery and the karmic bodies, not the earthly body and the bodies of transformation and transposition Its first food consists of the menstrual blood of the mother (*māu-oya*) and the sperm of the father (*piu-sukka*) Later on (*jīve gabbha-gae samāne*) the food has great variety As there is no excretion, it all serves to build up the body and the sense-organs Nutrition, transubstantiation and breathing are effected by the entire being (*sarvao sarv'ātmanā*, Abhay) A [tube (*nādī*, Abhay) called] *māu-jīva-rasa-harāni*, which is connected with the mother and 'touches' the child (*putta-jīvam phudā*), serves to transubstantiate the food while another [tube called] *putta-jīva-rasa-harāni* running the other way round serves to build the body (*cmāi, uvacmāi*) Flesh, blood and brains

come from the mother (*māiy'anga*), bones, marrow, hair and nails from the father (*piy'anga*) These parental contributions to the body (*ammā-puya sarīraya*) subsist as long as the forthcoming being (*bhava-dhāramija sarīraya*) is alive (*avvāvanna*)

Cf *Lehre* par 64 where reference is made to Tand 7a and 8a, Sūy II 3,21 (on *māni-oya* etc) and Thāna 170b (on *māiy'anga* i.e. *Viy māiy'anga*, etc)

b A fully developed embryo that has by magical means participated in a cruel war or attended a devout sermon outside the mother's womb will accordingly be reborn as a H or as a G if it dies in the womb

Here the child, though still unborn, is already fully developed (*savvāhim payjattihim payjattae*), possesses intellect, the five senses, will and the body of transformation *tevīya-laddhīc tevīya-samaggihānam samohanai* — For *parānteyāpi* Abhay has *parāntyāpi nam*, the word is missing in the old edition — The expression *tahā-rūta samana ēā māhana vā* is quite common, see I 8<sup>1</sup>, II 5<sup>6</sup>, III 1<sup>2a</sup> etc The term *tahā-rūta* (a Jaina variant of the Buddhist *tathā-gata*?) means 'true', 'recognizable is such'

c The embryo's positions (lying etc), conditions (sleeping etc) and feelings (happiness etc) are the same as the mother's

d Normal and abnormal birth and marks are in accordance with the embryo's former karman \* \*

The old edition has *varīhāyam ārājati* (hence *āpadyate*, Abhay) for *vāgacchai* — Probably we should twice read *varna-bajjhām* (instead of *v-v*) = *varna-bāhīyām* (Abhay's second explanation), not *varnah vadhyo yeṣām tām*, cf *tevīya-rājha* in I 8<sup>3</sup> and *utthi-vaya-vajha* in XXXIII 11

## 8 BĀLA

<sup>1</sup> (90b) \* Unwise people (*eganta-bāla manussa*) are reborn among HAMG, wise people (*eganta-pandīya m*) attain liberation (*anta-kiriyā*) or are reborn in the heavens (*kappōvavattiyā*), partly wise people (*bāla-pandīya m*) cannot be reborn as H, but only as AMG

*pannāyanti prajñāyete scil 'by me' (kevalinā, Abhay) — uvaramai for usual viramai*

<sup>2</sup> (91b) Casuistic application of the theory of five kinds of actions, viz [1] physical (*kātiyā kiriyā*), [2] instrumental (*ahi-*

*garaniyā k* ), [3] hostile (*pāusiyā k* ), [4] tormenting (*pāriyāvaniyā k* ) and [5] murderous action (*pānāivāiyā k* ) <sup>a</sup> A man preparing a trap, piling up combustible grass or shooting an arrow commits the first three actions if his intention is directed to preparing the trap, piling up the grass or shooting the arrow, he also commits the fourth action if he intends to catch the game, to light a fire or to hit a living being, he commits the five actions if he intends to kill the game, burn the grass or kill the living being <sup>b</sup> If a man kills a hunter who is taking aim at a deer, he has killed a man, if the arrow strikes the deer the hunter has killed it <sup>c</sup> He who is guilty of the five actions will die within six months, not he who is guilty of the first four actions only <sup>d</sup> He who kills a man at his very side is guilty of the five actions

*kacchaṇsi vā* etc of Sūy II 2,8 and 10 (JACOBI, *SBE* XLV p 458, n 2), Āyāra II 3,3,2 —Several verbs (*kajjamāne kade* etc) illustrate the tenet of the identity of the action that is being performed and the completed action, see I 1<sup>1</sup>

<sup>3</sup> (94a) If two equally strong men fight, the one whose karman results in *vīriya* wins

Probably we should read *vīriya-bajjhāṇi* (*vīriya-bāhyāni*), not *v -v* (*vīryāṇi vadhyāṇi yeśāṇi tāṇi*, Abhay), cf *vāṇīa-bajjhā* in I 7<sup>4</sup>

<sup>4</sup> (94b) Specification of all the beings depending on whether they are or are not endowed with will (*savīriya*, *avīriya*) as a faculty (*laddhi-vīriya*) and will as an active force (*karana-v*) \* \*

## 9 GURUYA

<sup>1</sup> (95a) Heaviness (*gāruttā*) and lightness (*lahuyatta*) of the soul as a result of committing resp abstaining from the eighteen sins, viz [1-5] the breach of the five vows, [6-9] the four passions, [10] love (*peyya*), [11] hatred (*dosa*), [12] quarrelling (*kalaha*), [13] calumny (*abbhakkhāna*), [14] backbiting (*pesunna*), [15] likes and dislikes (*rai-arai*), [16] blaming (*para-parivāya*), [17] cheating (*māyā-mosa*) and [18] heresy (*micchā-damsana-salla*) The effects of the same on samsāra

The notion heaviness has been developed from the notion lightness as a result of its lightness the soul devoid of karman rises to the top of the world

<sup>2</sup> (95b) Heaviness and lightness of a number of cosmic and spiritual realities

The realities referred to are those enumerated in I 6<sup>4</sup> note —*ovāsa*<sup>o</sup> etc. (read *pudhavi*) is part of the first gāhā quoted in the same text

<sup>3</sup> (97b) To be easily satisfied (*lāghavīya* and synonyms) and free from passion (*akohatta* etc) is salutary (*pasattha*) for the monk (*saṃana niggantha*) The monk who is free from likes and dislikes (*kankhā-paose khīne*) will soon attain liberation

Here at last comes *kankhā-paosa* (*kāṅkṣā-pradveṣa* or *-pradoṣa*, Abhay), the catchword of I 3

<sup>4</sup> (98a) Against dissidents (*annautthiya*) the soul cannot effect a quantity of life in this world (*iha-bhavīyātāya*) and in the world beyond (*para-bhātā*) at the same time, but only one of these \* \*

Cf V 3<sup>1</sup> and VII 6<sup>1</sup>

<sup>5</sup> (99a) Kālāsa Vesiyaputta, a monk of Pārśva's creed (*Pasāvaccijja anagāra*), questions the Jaina Elders (*therā bhagavanto*) a the I underlies equanimity (*āyā sāmātie, āyā sāmāiyassa atthe*), renunciation, self-discipline, repulsion of the karmic influx (*saṃvara*) and both the spiritual and the physical attitude (*vivega, viussagga*), b disapproval, viz of sin and folly (*bāliya*), does not go counter to passionlessness because it is necessary for self-discipline —Kālāsa's conversion, monachal career (the twenty-two *parīsaḥōvasaggas*) and final liberation

No doubt *avahaṭtu koha-māna-māyā-lobhe garahaha* and maybe *vivega* and *viussagga* (cf *Lehre* par 161) relate to *āloyaṇā* and *pañikkamana* which the Pāsāvaccijjas did not know —*eyam aṭṭham no saddahai* is due to the current *eyam attham no saddahai* (Abhay's *eyam atthe* is only partly correct) —For the *parīsaḥōvasaggas* cf Uvav 116 and *Lehre* par 176

<sup>6</sup> (101a) Goy again questions Mv the rich and the poor equally act without renunciation (*saṃam c' eva apaccakkhāna-kiriyā kajjai*) because they disregard the commandments (*avirām paducca*)

Cf VII 8<sup>6</sup>

<sup>7</sup> (101b) The consequences, for a monk, of enjoying food prepared for him in advance (*āhākamma*) resp permitted food (*phāsu'esanīja*) ref to *asamvuda* and *samvuda* in I 1<sup>10</sup>

This text will be repeated in VII 8<sup>7</sup>

<sup>8</sup> (102a) Materially (*dravyyatvāt*, Abhay) the wise and the unwise are eternal, being conditions (*paryāyatvāt*, Abhay.) wisdom and folly (*bāliyatta*) are transitory \* \*

This text will be repeated in VII 8<sup>7</sup>, cf also VII 2<sup>6</sup> Abhay says what is unstable falls or breaks, what is stable lasts, e.g. a clod of earth (*loṣṭa*) etc. and karman as against a rock (*śilā*) etc and the soul (*jīva*).—*sāsae bālāe* [*c’ eva*], *bāliyattam asāsayam* would be a half śloka

## 10 CALANĀO

<sup>1</sup> (102b) Refutation of several tenets of the *annautthiyas*  
 a Affirmation of the tenet ‘*c a l a m ā n e c a l i e*’ proclaimed in I 1<sup>1</sup> b In an aggregate (*khandha*), even—in contradistinction to what the dissidents say—in the smallest possible one which consists of only two atoms (*paramānupoggala*), the cohesion is effected by a glue-body (*sineha-kāya*) Aggregates can be split only in aggregates of a smaller number of atoms or ~ and in complete atoms, not in parts of such as the dissidents maintain  
 c The cohesion of four and more atoms results only in an aggregate (*khandhattāe kijjanti*), not in suffering (*dukkhattāe k*) as the dissidents say d [For just as] speech is existent only while it is spoken (*bhāsijjamānī bhāsā*), not, as the dissidents believe, before or after having been spoken,—speech consequently exists only in virtue of actual speaking (*bhāsao nam bhāsā*)—e. [in the same way] action is affected by suffering only while being done (*kijjamānī kiriya dukkhā*), not before or after having been done, and suffering consequently derives from acting (*karanao nam sā [scil kiriya] dukkhā*) f Consequently one might say that ‘beings experience a feasible, tangible (?) suffering which is effected at the very moment something is being done and which derives from actual acting’ *kiccam phusam dukkham kajjamāna-kadam kattu kattu pāna-bhūya-jīva-sattā vedanam vedenī vattavvam siyā*

*bhāsijjamānī bhāsā* (in d) cf XIII 7<sup>1a</sup> and Āyāra II 92,3 seq.—*kajjamāna-kadam* (in e) ‘that which is done while being done’

<sup>2</sup> (106a) Against the dissidents (*parautthiya*) one cannot per-

form an action in agreement with the correct monastic way of life (*iriyāvahiya*) and a profane (*samparātiya*) action at the same time

*parautthiya* (*anyayūthuka*, Abhay) is remarkable, see also II 5<sup>1</sup>

<sup>3</sup> (107a) The period in which no H comes into existence etc , ref. to Pannav 6 204b-217b \* \*

*ūsāsa-Khanda<sup>1</sup> vi ya samugghāya<sup>2</sup> pudhav<sup>3</sup> indiya<sup>4</sup> annautthi<sup>5</sup>  
 bhāsā<sup>6</sup>  
 devā<sup>7</sup> ya Camaracanca<sup>8</sup> samaya-khitt<sup>9</sup> atthikāya<sup>10</sup> bīya-sae*

I have corrected the numbering of the uddesas. The metre is quite defective

1 ŪSĀSA-KHANDAYA

<sup>1</sup> (109a) \* The breathing (*u s s ā s a* etc) of beings with two up to five senses is evident (*jānāmo pāsāmo*), but also one-sensed beings breathe

<sup>2</sup> (109b) Breathing from the standpoint of matter, place, time and condition, ref to the beginning of Pannav 28 (on *āhāra*) 498b-499a

<sup>3</sup> (110a) Wind-beings breathe wind-beings

<sup>4</sup> (110a) Repeated 'death' and reappearance of inhaled wind-beings wind-beings, when inhaled, 'die' inasmuch as they lose their earthly and transformation bodies, keeping, however, their fiery and karmic bodies, they reappear

*uddāttā apahṛtya mṛtvā*, Abhay

<sup>5</sup> (110b) A monk who eats only lifeless matter (*mad'āt nyāntha*) may be reborn as a common being (*pāna bhūya jīva satta*) endowed with intelligence and feeling, if, however, he has reached his last incarnation (*niruddha-bhava mitthiy'atthakaranījja*), he will not be reborn anymore \* \*

*mad'āt = mṛt'ādin* —According to Abhay the word *itthattam*, in the expression (*no*) *pūṇar avi itthattam harvam āgacchai*, is *ittha[m]tam = ittham-tam*, or *itthattam = ityartham*, the latter equation is impossible. A more plausible explanation is that *i* is *etthattam atravam*

<sup>6a</sup> (112a) In the sanctuary Chattapalāsaya near Kayangalā Mv answers questions posed by the brahman Khaṇḍaga a Kaccāyana, a disciple of Gaddabhāli Khandaga had not been able to answer these questions when the monk (*niyantha*) Piṅgalaga, a disciple of Mv (*Vesāliya-sāvaya*), propounded them to him at Sāvatthī

WEBER edited and discussed the Khandaga-episode in his *Über ein Fragment der Bhagavatī*, ABAW 1865-66, p 242 seqq — For *satṭhi-tanta* = *saṣṭi-tantra* ‘the doctrine of the sixty conceptions (particular to the Sāṃkhya philosophy)’ see WEBER, o c p 247, SCHRADER, ZDMG 68, p 110 seqq — *saṃkhāna* ‘arithmetic’ (*gaṇita-skandha*, *Abhay*)? — In this text comes the first change of scene. Whenever this happens in the middle of an udd (see II 5<sup>6</sup>, XIII 6<sup>3</sup>, XVI 3<sup>2</sup>) the text says that Mv or the person questioned leaves the preceding scene and travels through the country (*janavaya-vihāram viharai*) — *Vesāliya* is Mv himself (cf *Lehre* par 17) and probably *sāvaya* (with *niyantha*) here is ‘one who heard the Law from the Master’s own lips’ like the *Agra-* and *Mahā-srāvakas* in Buddhism, cf V 4<sup>7</sup>, cf also *Lehre* p 158, n 2, p 27, n 2 and p 29, n 3 (*Vesāliya-sāvayāñāñ arihantāñam*) = *Doctrine* p 248, n 2, p 33, n 2 and p 37, n 4 *Abhay* (112b) gives an improbable explanation

1 The world, the [single] soul, liberation (*siddhi*) and the [single] liberated being (*siddha*) are finite (*saanta*), viz single (*ega*), from the material point of view (*davvao*) and finite, scil limited, from the point of view of (the) place (they occupy *khettao*), but they are infinite (*ananta*) from the point of view of time (*kālao*) and condition (*bhāvao*)

*bhavīñsu*, with *bhavai* and *bhavissai*, is used for the sing, see Pischel 516 and cf III 1<sup>1</sup> comm

2 (118a) The soul ‘grows’ (*vaddhai*), scil its wandering in samsāra is extended, by the twelve kinds of unwise death (*bālamarana*) viz [voluntary] death caused by [1] weariness (*valayamarana*), [2] incapacity (*vas'atta-m*), [3] an interior dart (*antosalla-m*), [4] the desire for a certain rebirth (*tabbhava-m*), [5] jumping from a mountain (*giri-padana*), [6] jumping from a tree (*taru-p*), [7] drowning oneself (*jala-ppavesa*), [8] burning oneself (*jalana-pp*), [9] poisoning oneself (*visa-bhakkhana*), [10] killing oneself with a weapon (*satth'ovādana*), [11] hanging oneself (*vehānasa*) or [12] offering oneself as a prey to the vultures (*giddha-pattha* = *grdhra-sprsta*, i e *g-bhaksita*)

The soul ‘diminishes’ (*hāyai*), scil its wandering in samsāra is shortened, by the two kinds of wise death (*pandīya-m*) viz

[voluntary] death by [1] complete immobility (*pāvagamana*) or [2] the renunciation of food (*bhatta-paccakkhāna*) These both may be *nīhārima* or *anīhārima* (cf comm ), *pāvagamana* always takes place without care of the body (*appadikamma*), *bhatta-paccakkhāna* always with care of the body (*sapadikamma*)

Cf also XIII 7<sup>2</sup>, Thāna 93b and Nis 11,92 —The exact meaning of the first three kinds of unwise suicide is rather obscure According to Abhay *valaya-marana* is *bubhukṣā-parigatavena valavalāyamānasya samyamād vā bhras̄yato maranam* (von KAMPTZ, Sterbefasten p 16 Überdruss) and *vas'at̄a* is *indriya-vaśena rta*, i e *pīdita* (ibid Unvermögen) Instead of *antosalla-m* (*antahśalyasya dravyato 'nuddhṛta-tomar'ādeh bhāvatah sāticārasya yan maranam*, Abhay ) which von KAMPTZ translates as 'sündhaftes Sterben' ('sinful dying' or rather, I think, 'dying with stings of conscience' cf Mahānis I) other texts have *niyāna-m* *niyāna-* and *tabbhava-* according to von KAMPTZ 'mit einem Wunsch für die Nachexistenz in einer gesteigerten oder derselben Daseinsform' —According to Abhay *nīhārima* and *anīhārima* mean 'taking place under circumstances (e g in a house or in a wood resp ) that make the subsequent removal of the dead body necessary or not' For another explanation see von KAMPTZ, o c p 16 seq For *padikamma* see ibid and LEUMANN, Uvav , Glossar s v

<sup>6b</sup> (120a) Conclusion of the episode Khandaga's conversion and his spiritual and ascetical career (the *bhikkhu-pādimās* and the *gunarayanasamvacchara* fast) ending in his fasting to death At Rāyagīha Mv informs Goy of Khandaga's rebirth in the Accuyakappa and subsequent liberation

For *māsiyā bhikkhu-pādimā* see X 2<sup>4</sup> below —*gunarayanasamvacchara* (*rayana* = *racana* or *ratna*, Abhay ) consists of sixteen months of steadily prolonged fasts (*cautthaṇ-cautthaṇaṇ anikkhitteṇam tavokammeṇam* up to *cottisaiṇam* , for *anikkhitta tavokamma* see the AUTHOR's note on Mahānis III 6), moreover, it involves certain ascetical postures (*ukkuḍuya* = *utkuṭuka* and *vīr'āsana*, *avāuda* = *aprāvṛta* 'naked'), cf. BARNETT, Antag p 56 — *phull'uppalā-* veḍhas from Uvav 22 —The good qualities ascribed to Khandaga are the same as Roha's in I 6<sup>4</sup> with the exception of *pagai-mauya*, cf also IX 31<sup>22</sup>

## 2 SAMUGGHĀYA

(129a) The seven cases of ejection of karmic particles (*s a m u g g h ā y a*), ref to Pannav 36 561b-608a except *chāumātthiya-s* 590a

## 3 PUDHAVI

(130a) The seven regions of the nether world (*pu dha vī*),  
ref to Jīv 88b-127b

The text quotes the first *samgahani-gāhā* found at the end of the Jīv -text

## 4 INDIYA

(131a) The five senses (*indiya*), ref to Pannav 15,  
1 293a-306b

## 5 ANNAUTTHIYA

<sup>1</sup> (131b) Against the dissidents (*annautthiya*, also *parautthiya*) a monk who has been reborn as a god does not 'enjoy' himself by transforming himself (*no appānām-eva appānam viuvvīya paryārei*) [into a bisexual being, because] a being cannot have more than one sex at the same time

*viuvvīya stri-purusa-rūpatayā vikrtya*, Abhay Cf Dasā 10, 66

<sup>2</sup> (133a) The minimum duration of the embryonic state of a water-being (*udaga-gabbha*) is 1 samaya, its maximum duration 6 months, with an animal embryo (*tirikkha-joniya-gabbha*) these minimum and maximum durations are 1 muhūrta and 8 years, with a human embryo (*manussī-gabbha*) 1 muhūrta and 12 years, with a 'fully developed fruit' (? *kāya-bhava-ttha*) 1 muhūrta and 24 years and with the sperm of A<sup>5</sup>M (*manussa-pancēndiya-tirikkha-joniya-biya*) 1 muhūrta and 12 muhūrtas

*udaga-gabbha* (v1 *daga-g*, Abhay) is 'atmospheric moisture' *ossā* (*avasyā*) etc, Thāna 287a —A *kāya-bhava-ttha* probably is a fully developed embryo, a foetus, cf Abhay's improbable explanation

<sup>3</sup> (133b) One embryo may be the result (*puttattāe havvam āgacchai*) of [a copulation with] one up to nine hundred beings, and one [copulation] may generate one up to nine hundred thousand beings

The first case is found with cows, the second with fish (Abhay)  
Cf SCHUBRING's ed of Tand (Wiesbaden 1970), v 15

<sup>4</sup> (133b) Sexual intercourse is lack of self-discipline, simile  
*se jahānāmae kei purise rūya-nāliyam vā būra-nāliyam vā tattenam  
 kanaenam samabhidhamsejjā* \* \*

*rūya* = *rūta karpāsa-vikāra*, *būra* = *būra vanaspati-viśeṣāvayava-viśeṣa*,  
 Abhay

<sup>5</sup> (134b) In the sanctuary Pupphavaiya near Tungiyā Elders of Pārśva's creed (*Pāsāvaccijā therā bhagavanto*, for their names see below) instruct a group of Jaina laymen (*samanovāsiya*) [1] self-discipline and asceticism cause suppression of the karmic influx (*ananhaya*) and purification (*vodāna*) resp., [2] rebirth as a god is the result of asceticism (thus Kāliyaputta), self-discipline (Mehila), karman (Ānandarakhiya) or worldliness (*sangiyā*, thus Kāsava)

Conclusion of the episode the *therā bhagavanto* leave Pupphavaiya and go on itinerating through the country, at Rāyagīha Mv approves of their tenets

This text is called *Tungiy'uddesa* in XI 12<sup>1b</sup>, probably *jahā buya-sae Niyāñh'uddesa* in VII 10<sup>1</sup> and XI 9<sup>1</sup> refers to the end of this text — *bahu-dhaṇa-vedhas* — *phāsu-esanijjenāṇ* cf Uvās 58, for the unusual *muha-potriyā* see *Lehre* par 145

<sup>6</sup> (140b) \* The recompense for serving a true (*tahā-rūva*) samana or māhana is the hearing [of the Lore] which through knowledge, right judgement (*vinnāna*), renunciation, self-discipline, suppression of the karmic influx, asceticism, purification and non-activity (*akiriyā*) leads to salvation

The words *saṃjama*, *ananhā*, *tava* and *vodāna* occur in separate pairs in <sup>5</sup> and form a series in <sup>6</sup>, cf also Thāna 156b The text ends in a recapitulatory śloka the fourth pāda of which is metrically defective

<sup>7</sup> (141a) Against the *annautthiyas* Mv contends that the hot spring (*mahātavōvatirappabhāve nānam pāsavane*) at the foot of the Vebhāra hill near Rāyagīha originates from the overflow (*tav-vairitte vi abhinissavai*) of a place, five hundred dhanus in length, where many souls destined to have a hot place of origin and atoms together form water (*tattha nam bahave usinajoniyā jīvā ya poggalā ya udagattāe vakkamanti viukkamanti cayanti uvavajjanti*) The *annautthiyas* contend that it originates from the overflow of the rainfall brought about by the big clouds

gathering above a large lake (*harae appē'*) at the foot of the hill \* \*

*agghe* is an erroneous reading for *appē* = *apyah* (Abhav) — *Mahātavō-vatīrappabhava* may be a proper noun Pāli (e.g. *Vinava Piṭaka*, *Pārājika* 1, 4, 208) and Buddhist Sanskrit (see EDGERTON, *Buddhist Hybrid Sanskrit Dictionary*, p. 249) know a body of water in the same area called *Tapoda* or *Tapodā*, cf. also the place *Tapobanī* mentioned by CUNNINGHAM, *The Ancient Geography of India* (reprint of the original edition, Benares 1963), p. 389, and by PANDEY, *HGTB*, p. 151 s.v. *Tapovana* or *Tappo*. For the Vebhāra hill see *ibid* p. 32 and JAIN, *Life* p. 353

## 6 BHĀSĀ

(142a) Speech (*b h ā s ā*), ref. to *Pannav* 11 246b-268a

## 7 DEVA

(142b) The regions of the gods (*d e v a*), ref. to *Pannav* 1 69a, 2 84b and *Jīv* 158b seqq

## 8 CAMARACANĀ

(144a) Situation of the residence (*sabhā suhammā*) of Camara (*C a m a r a c a n c ā*), king of the southern Asuras, the *uddhi* of this god

See Introduction, notes <sup>21</sup> and <sup>62</sup>. The text is called *Sabhā-uddesa* in XIII 6<sup>2</sup>. The details of the description are the same as those quoted in KIRFEL's *Kosmographie*, p. 271

## 9. SAMAYAKHETTA

(146b) The range of measured time (*s a m a y a - k h e t t a*), ref. to *Jīv* 176a seqq (beginning of the *Dīv*)

## 10. ATTHIKĀYA.

(147b) The properties of the five fundamental entities

(*attikāya*) with special reference to *jīva* and next to none to *poggala*

<sup>a</sup> Each of the five fundamental entities—viz Motion (*dhamma*), Rest (*adhamma*), Space (*āgāsa*), Soul (*jīva*) and Matter (*poggala*)—is [1] devoid of sensorial properties (colourless etc) except Matter which may have five colours, two smells, five tastes and eight tactile properties, [2] devoid of form (*arūpa*) except Matter which possesses form (*rūpi*), [3] inanimate (*ajīva*) except Soul which possesses life, [4] unique of its kind (*davvao ege davve*) except Soul and Matter which are infinite in number, [5] occupying only the world except Space which also occupies the non-world, [6] eternal As to their essential properties (*gunao*), they resp. make possible mobility (*gamana*), immobility (*thāna*), location (*avagāhanā*), the spiritual function (*uvaoga*) and appropriation (*gahana*)

<sup>b</sup> (148a) Each fundamental entity is the sum total of its  $\zeta$  ( $\infty$  in the case of Space) number of units (*paesa*), simile in the same way a wheel, a parasol etc (eight items) part of which is missing (according to the *niscaya-naya*, not the *vyavahāra-naya*, that means theoretically, not practically, Abhay) is not a wheel etc

<sup>c</sup> (149a) The characteristic (*lakkhana*) of Soul is the spiritual function (*uvaoga*) By its own nature (*āya-bhāvenam*) Soul as a matter of fact possesses will (is *sauvīhāna* etc, see I 3<sup>6</sup>) which enables it to apply this spiritual function in the infinite number of possibilities (*pajjava*) of cognition—viz in the domains of the five knowledges, the three non-knowledges and the three visions (*damsana*)—thus revealing the true nature of Soul (*jīva-bhāva*).

<sup>d</sup> (149b) The space of the world (*log'āgāsa*) consists of souls and inanimate matters and parts (*desa*) and units (*paesa*) of such. These souls possess one up to five senses or no senses (*anindiya = siddha*) The inanimate matters either have a form (*rūpi*) in which case they are aggregates (*khandha*), parts or units of such, or atoms (*paramāṇupoggala*), or they are formless (*arūpi*) in which case they are five in number, viz Motion, Rest, units of these two and Time (*addhā-samaya*)

<sup>e</sup> (151a) The space of the non-world (*alog'āgāsa*) consists neither of souls nor of inanimate matters nor of parts or units of such. It is in fact *ajīva-davva-dese aguruyalahue anantehum aguruyalahuya-gunehum samjutte savv'āgāse ananta-bhāg'ūne*, i.e. part of something inanimate (viz the fundamental entity Space) that is completely beyond the notions heavy and light and equals the whole of Space minus  $\frac{1}{8}$  part of it (viz the space of the world, *log'āgāsa*)

<sup>f</sup> (151a) Motion, Rest, the space of the world, Soul and Matter occupy the whole world

<sup>g</sup> (151b) The nether world, the central world and the upper world resp. embrace (*phusai*, lit. 'touches') a little bit more than the half,  $\frac{1}{2}$  part and a little bit less than the half of the fundamental entity Motion

<sup>h</sup> (152a) Each of the different parts of the world (the hells, continents etc. and heavens) and each of the hulls that envelop them embraces ('touches')  $\frac{1}{8}$  part and each of the intermediate spaces between them (*uvās'antara*) embraces  $\frac{1}{x}$  part of Motion, Rest and the space of the world. One mnemonic *gāhā*

Cf VII 10<sup>1</sup>, XVIII 7<sup>4</sup>, XIII 4<sup>4</sup> and see *Lehre* par 57 — One question in section <sup>b</sup> begins with *kuṇi kh'ām ti* (thus with Abhay) on which see *Lehre* p 150, n 3 = *Doctrine* p 236, n 1 — Section <sup>a</sup> of the text, in accordance with what is said in section <sup>b</sup>, expressly states that among the formless inanimate matters one may not speak of 'a part of Motion and Rest' (*no (a)dhamm'atthikāyassa dese*) Abhay, though, rightly points out the fact that other texts in this connection not only add Space but also speak of (*a)dhamm'atthikāyassa dese*, cf as a matter of fact X 1<sup>1c</sup> and *Pannav* 8a — On section <sup>b</sup> see *Lehre* par 107

## S A Y A III

*kerisa-viuvvvanā<sup>1</sup> Camara<sup>2</sup> kiriya<sup>3</sup> jān<sup>4</sup> itthi<sup>5</sup> nagara<sup>6</sup> pālā<sup>7</sup> ya  
ahivai<sup>8</sup> indiya<sup>9</sup> parisā<sup>10</sup> tāiyammi sae das' uddesā*

### 1 KERISA-VIUVVANĀ (MOYĀ)

<sup>1</sup> In the sanctuary Nandana near Moya Aggibhū and Vāubhū, resp the second and third Goyama, question Mv on the following topic what like (*kerisa*) are the divine faculties (*iddhi*), esp the faculty of transformation (*viuvvvanā*, two similes for which see the comm ) of the different Lords of the gods (*inda*), their fellow-gods of princely rank (*sāmāniya*), their thirty-three principal officials (*tāyattisiya*), their guardians of the cardinal points (*logapāla* 'margrave', Jacobi) and their principal queens (*aggamahisī devī*) The *indas* of the Asurakumāras up to the Vemāniyas of the Accuya heaven are specified as follows

<sup>a</sup> (153a) Camara —The questioner, Aggibhū, afterwards informs Vāubhū of Mv 's statements on Camara, Vāubhū, being sceptical, asks and obtains Mv 's confirmation, whereupon Aggibhū questions Mv on the southern gods, Vāubhū on the northern gods

<sup>b</sup> (158b) Balī, Dharana, other Lords up to those of the Jōsiyas, Sakka

<sup>c</sup> (158b) After a death-fast the monk Tisaya is reborn as a *sāmāniya* of Sakka

<sup>d</sup> (159b) Isāna

<sup>e</sup> (159b) The monk Kurudattaputta becomes a *sāmāniya* of Isāna

<sup>1</sup> (160a) The Lords of the heavens Sanamkumāra up to Accuya \* \* at the end of each question

The two similes (*juraiṇi jureāne hatthena hatthe genhejjā cakkassa vā nābhī arag'āuttā siyā evām-eva* 'as firmly] as a boy may take a girl's hand or [as firmly] joined as are the spokes to a wheel's nave') illustrate compactness and firm conjunction of innumerable objects, cf also III 5<sup>1</sup> 6<sup>2</sup>, V 6<sup>5</sup>, XIII 9 Tradition observed that they do not very well fit in with this context.—Magical tricks, whether performed by a god (III 1<sup>1a</sup>) or by a monk (III 5<sup>1</sup>), are expressly said to be illusory sensorial perceptions, not reality. *Camarassa asur'indassa asura-ranno* (III 5<sup>1</sup> *anagārassa bhāvīy'appano*) *ayam eyārūve visae visaya-mette vuve* (comm *buie*, III 5<sup>1</sup> *vuccai*) *no c' eva nam sampattīe vikuvvimsu vā vikuvvai vā vikuvvissai vā*, explained by Abhay (155a) 'visae' tti *viṣaya eva viṣaya-māṭraṇi kriyā-sūnyam 'buie'* tti *uktam 'saṃ-pattī'* tti *yathōktārtha-saṃpādanena* Note that *vikuvvimsu* is used for the sing, Pischel 516, cf II 1<sup>6a</sup> comm

<sup>2</sup> (160b) At Rāy Goy questions Mv who has been honoured by Īśāna (ref to Sūriyābha in Rāyap 14a-54b)

<sup>a</sup> Īśāna's *iddhi* totally fills his corporeality (*sarīram gayā*); simile for which see comm (161a) Īśāna's *iddhi* is explained as the karmic result of his former existence the householder Tāmali Moriyaputta of Tāmalitti, having become an ascetic, (164a) though an unwise one (*bāla-tavassi*), proceeds to a death-fast The residence of Bali, Balicancā, being without a Lord at that time, several Asuras manifest themselves before Tāmali, entreating him to conceive the desire for post-existence (*niḍāna*) that will make him their Lord Tāmali refuses three times (165b) After his death he becomes Īśāna (whose post was also vacant) and the Asuras maltreat Tāmali's dead body (166a) Having been informed by his fellow-gods Īśāna burns down Camaracancā by merely looking at it Several Asuras go and pray for his mercy and remain submitted to him Īśāna's future.

The simile *kūḍāgārasālā-dīṭhanta* (cf Rāyap 56a) is explained by Abhay as 'as a crowd, seeing a big cloud etc , fills a belvedere'—Tāmalitti mod Tamlük QIM 73N/15/9 (T.I, p 242)—In his ascetical career Tāmali also practises the *pānāmā pāvajjā* which Mv explains as a bow (*panāma*) before both exalted and mean beings (gods, men, animals)—Note the Śiva-motif in Īśāna's burning down Camaracancā

<sup>b</sup> (168a) Sakka's abodes (*vimāna*) are higher than Īśāna's and also in dealing with each other Sakka is Īśāna's superior

The south is higher than the north for geographical reasons, see *Lehre* par 111

<sup>a</sup> (168b) When differences arise, Sanamkumāra is called upon to settle them

<sup>a</sup> (168b) Sanamkumāra's future \* \* At the end two summarizing gāhās followed by the note 'Moyā samattā' (see 1<sup>2a</sup> above)

## 2 CAMARA.

<sup>1</sup> (169b) At Rāy Goy questions Mv who has been honoured by Camara The story follows the pattern of and in places refers to 1<sup>2a</sup>

<sup>a</sup> Range of the Asurakumāras in the course of immeasurable time mighty (*mah'iddhiya*) Asurakumāras may manifest themselves in the nether, central and upper worlds for certain reasons, viz to help or harm friends or foes, to honour Arhats, and to tease gods resp simile of barbarians such as the Sabarā, Babbarā, Tankanā, Bhuttuyā, Palhayā and Pulindā taking some Aryan stronghold Camara is one of them, for his *iddhi* ref is made to the *ditthanta* in 1<sup>2a</sup> above

<sup>b</sup> (171a) Camara's *iddhi* is explained as the karmic result of his former existence the householder Pūrana, living at Bebhela at the foot of the Vinjha, proceeds to a death-fast (171b) After his death he becomes Camara, whose post was vacant, and decides to attack Sakka whose *iddhi* enrages him (172b) He informs Mv of his intention At that time the Master sojourned at Susamārapura during the eleventh year of his ascetical career, before he had reached Kevalinhood (*chaumattha-kālyāe ekkārasavāsa-pariyāe*) Sakka, hearing Camara's approach, hurls his *vajja*, Camara seeks cover between Mv's feet (175b) Sakka succeeds in overhauling and seizing the *vajja* just before it will hit Mv, he explains, apologizes and thanks to Mv, he spares Camara

The text also mentions Sakka's other names, viz Maghava, Pāgasāsana (Pākaśāsana), Sayakkau (Śatakratu), Sahassakkha, Vajjapāṇi and Purandara —Maybe there is an anachronism in Pūrana's practising *pāṭvagamaya* before Mv had reached Kevalinhood, he is, however, a *bāla-tavassī* as was Tāmali in 1<sup>2a</sup> —Bebhela (X 4<sup>o</sup> Bi<sup>o</sup>, XV D 3 also Vibhela) not identified —Susamāra-

pura a hilly place near Chunār in Mirzapur district, according to Pāli literature the capital of Bhagga country (JAIN, *Life* p 339 s v *Sumsumāra*- or *Susumārapura*), for Chunār see QIM 63 K/16/5 (*T.I.*, p 213) — Note that Mv's hair (l) is fanned by the wind caused by Sakka's fist when he grabs at the *vajja* *me mutthi-vāeṇam̄ kes'agge vītthā* — Among the names of the non-Aryan tribes *Sabara* (*Śa*°), *Babbara* (*Barbara*) and *Pulinda* are, at least in later language, applied to any savage or barbarous people Originally they may have inhabited Gwalior territory, the north-west frontier of India and the Vindhya resp (JAIN, *Life* p 358 seqq) The *Tankanā* lived 'in the middle portion of the Himalayas' (*ibid*, p 342) The *Pahlavā* (*Pahlava*) are the Parthians or Persians According to JAIN, *o c* p 359 *Bhuttuya* (missing in the PSM) probably is *Bhotiya* (= *Bhotiya*) 'Tibetan'

<sup>2</sup> (176b) Calculation of the respective velocities of Sakka, the *vajja* and Camara accounting for the fact that Sakka was able to seize the *vajja* he had thrown, but not the flying Camara

Cf Jiv 374b

<sup>3</sup> (179b) Sequel of <sup>1</sup> Camara informs the other Asurakumāras, all go and honour Mv and beg his pardon Camara's future

<sup>4</sup> (180b) Asurakumāras go up to Sakka's heaven to see his *iddhi* and to show theirs \* \*

### 3 KIRIYĀ

<sup>1</sup> (181a) At Rāyagīha the disciple Mandiyaputta questions Mv

<sup>a</sup> The five actions (*k i r i y ā*, see I 8<sup>2</sup>) and their subdivisions. [1] physical actions (*kāiyā kiriyā*) are uncontrolled (*anuvaraya-kāya-kiriyā*) or abusive (*duppautta-k-k*), [2] instrumental actions (*ahigaraniyā k*) are effected by putting things together (*samjoyanā'higarana-k*) or by making things (*nivvattanā'higarana-k*), [3] actions are hostile (*pāosyā k*) against living beings (*jīva-p k*) or against lifeless matter (*ajīva-p k*), [4] tormenting (*pāriyāvaniyā k*) and [5] murderous actions (*pānāivāya-k*) are performed with one's own hand (*sa-hattha-p k*) or [caused to be] done by somebody else (*para-hattha-p k*)

Cf Thāna 39b and Pannav 435a-b

<sup>b</sup> (182a) The perception follows the action, not vice versa

<sup>c</sup> (182a) With monks actions result either from inconsiderateness (*pamāya*) or from the execution of the monachal duties (*joga*)

*joga yoga-nimittam ca yath'airyā-pathikam karma*, Abhay

<sup>d</sup> (182b) As long as a living being moves or changes (*eyai veyai calai phandai ghattai khubbhai udīrai tam tam bhāvam parnamai*) [it acts and consequently] its actions harm (*pariyāvanayā vattai*) many beings and it cannot reach the end of samsāra (*antaku iyā*) If, however, it stops moving and changing, the reverse is true The karman bound by actions [esp movements] performed by a monk while discharging his religious duties (*īriyāvalhyā kiriyā*) is consumed within two samayas, three similes for which see comm

Since the verbs imply real actions (*tanī tam bhāvam parnamai utkṣepanā-vakṣepanā-kuñcana-prasārāñādikam parinānam yāti*, Abhay) *jīva* here means 'living being', not 'soul' —The similes of the instantly burned handful of dry grass and the instantly evaporated drop of water clearly illustrate this momentary karman ('Momentankarman' as against 'Dauerkarman', Jacobi), whereas the third simile (the foundered ship that rises as soon as its leaks are stopped), known from I 6<sup>6</sup>, seems to be out of place in this context Probably there was an association with the expression *samvūda anagāra*, 'the monk closed [against karmic influx]' Cf VII 1<sup>3a</sup> 6 7<sup>1</sup> and X 2<sup>1</sup>

<sup>e</sup> (185a) Calculation of the sum total of the spaces of time during which one monk is or several monks are inconsiderate (*pamatta-samjaya*) or dutiful (*appamatta-s*) \* \*

<sup>2</sup> (185b) Goy questions Mv on the cause of ebb and flow, ref to Jīv 304b-325a (Dīv) \* \*

#### 4 JĀNA

<sup>1</sup> (186a) Some monks who have cultivated their spiritual faculties (*bhāvīyappā anagāra*) are able to discern (*jānai pāsai*) [1] a god and ~ or his aerial car (*jānā*) and ~ or his goddess, when that god(dess) manifests himself (herself) thanks to his (her) power of transformation and transportation (*viuvviyasamugghāya*), [2] the invisible parts of a tree

The central topic of III and IV is *iddhi*, see III 1<sup>1-2</sup><sup>3</sup>, 6<sup>3-8</sup>, 10-IV 8 Not

only the faculty of the gods to transform themselves, also the faculties of seeing such gods (III 4<sup>1</sup>) and of performing magical tricks (III 4<sup>4</sup>-6<sup>2</sup>) are *iddhus*, a *bhāvīy'appā* monk is *iddlumam*, see *Lehre* p 200 (par 181), n 4 Cf also the next note

<sup>2</sup> (187a) A wind-being (*vāu-kāya*), transforming itself (*vikuvvamāna*), cannot take the shape of a woman, a man, an elephant, a horse, a vehicle etc, but only the shape of a flag (*padāgā-samthiyam rūvam vikuvvai*) In this shape it may transport itself by its own power (*āya'ddhīe āya-kammunā āya-ppaogena gacchai*) However, it is not a flag, it remains a wind-being A [lifeless] cloud (*balāhaga*), on the other hand, may be caused to take (*parināmettae*) the shape of a woman etc and be transported (*no āya'ddhīe par'iddhīe* etc *gacchai*) It also remains a cloud

*vāu-kāya* = *vāu-kāya*, cf *Pannav* 416a — The text is rather enigmatic *egao* and *duhao* probably must be read as separate words but their meaning is obscure *egao* 'from or on one side' (*ekasyām diśi*, Abhay) ? The pictures (*sthāpanā*) to which Abhay refers are missing In the case of *cakkavāla* ( cakra 'wheel', viz the two wheels of a chariot ?) it is said that '[*balāhage*] *egao cakkavālam pi gacchai duhao c pi g*', thus Abhay In 5<sup>1</sup> below *egao* and *duhao* will again appear, even with *padāgā* In the same text and in XX 10<sup>2</sup> we shall again meet the synonymous sequence *iddhi kamma paoga*

<sup>3</sup> (188a) When a being dies, the soul takes its hue with it into the next incarnation *jal-lesām davvām paryāttā kālam karei tal-lesesu uvavajjai*, specification of the different stages of HAMG

<sup>4</sup> (189a) To perform magical tricks such as leaping over the Vebhāra hill etc the *bhāvīy'appā* monk must attract particles of matter from without (*bāhiraе poggale paryāttā*)

<sup>5</sup> (189a) The sinful (*mātī*) man practises 'transformations' (?) 'transubstantiations' *vikuvvai*) the prepared (*panīya*) food he takes strengthens his bones and marrow, whereas his flesh and blood remain weak, this food serves to build up his body and sense-organs With the sinless (*amātī*) man, who takes unprepared (*lūha*) food, the result is just the reverse, his food issues in excretions

A rather enigmatic text which I am not at all sure to understand What is here the exact meaning of *vikuvvai* ( *vaikriyām kurute*, Abhay) and *vāmeri* (*vamanām virecanām vā karoti*, Abhay) ? Anyway, notwithstanding III 6<sup>1</sup> and XVIII 5<sup>4</sup> (q v) our text (see also III 5<sup>2</sup> and XIII 9<sup>b</sup>) clearly states

### III 4

that *māī vikuvvai, no amāī vikuvvai* SCHUBRING (see *Lehre* paras 62, 168, 181) obviously misread this passage —*panīya* = *pranīta galat-sneha-binduka*, *lūha* = *rūkṣa apranīta*, *Abhay* —Cf XIX 3<sup>a</sup> [8]

<sup>6</sup> (189b) Only the sinless man who dies after having confessed is 'perseverant' (*tassa ārāhaṇā*) \* \*

### 5 ITTHI

<sup>1</sup> (190a) Only by attracting particles of matter from without the *bhāvīy'appā* monk can work his spells, viz produce objects—a woman (*i t t h ī*) etc (*jāva* referring to 4<sup>2</sup> above)—by magic He can also take the form (*°hattha-kicca-gaenam appāñenam*) of other objects—a flag (*padāgā*), a sacred thread (*jannōvaiya* = *yajñō-pavīta*), a bed (*palhatthiyā paryastikā*) etc—and thus rise into the air All this he works by his own power (*āya'ddhīe no par'iddhīe* etc as in 4<sup>2</sup>) Cf III 4<sup>4</sup>

Again part of the text is enigmatic For *egao* and *duhao* see 4<sup>2</sup> above Probably *°hattha-kicca-gaya*, with reversed sequence of the members of the compound (Pischel 603), stands for *°kicca-hattha-gaya* (thus once in XIII 9) and—with *appā*—means 'magically entered' *kicca* = *krtya* or rather *krtyā* 'magic' + *hattha-gaya* 'obtained', in fact *hattha* is superfluous so that twice in III 5<sup>1</sup> and several times in XIII 9 we have *°kicca-gaya* —The *bhāvīy'appā* monk can work all these spells in compact masses *juvāmī juvāne*, the simile known from III 1<sup>1</sup> q v

<sup>2</sup> (191a) = 4<sup>5</sup> abbreviated

<sup>3</sup> (191a) The sinful man who dies without confession is reborn among the servant gods (*ābhiogesu devalogesu*), the sinless man dying after having confessed is reborn among other gods (*anābhiogesu d*), cf 4<sup>6</sup> above One mnemonic *gāhā*

### 6. NAGARA

<sup>1</sup> (191b) *Bhāvīy'appā* monks have a supernatural discernment (*jānai pāsai*) of distant objects—e g the town (*n a g a r a*) of Rāyagīha seen from Vānārasī—but only the discernment of a sinless *bh* monk accords with reality (*tahā-bhāva*), thanks to his *laddhi* and *iddhi*

Note *Vānārasī* instead of *Vārāṇasī*

<sup>2</sup> (192b) = 5<sup>1</sup> adapted and abbreviated

<sup>3</sup> (193b) Sequel of 1<sup>1</sup> the number of body-guards (*āyarakkha-deva*) of Camara and the other Lords of the gods, varnaka referring to Rāyap 112b \* \*

## 7 PĀLĀ

\* The *iddhi* of the four guardians of the cardinal points (*logapāla*) of Sakka, viz their dominion (*vimāna*), capital (*rāyahāni*), the gods and the departments under their command, and their term of life (*thū*) Subdivision of the text <sup>a</sup> (194b) Soma, <sup>b</sup> (197a) Jama (two gāhās), <sup>c</sup> (198b) Varuna, <sup>d</sup> (199b) Vesamana \* \*

For the 'departments' in question see *Lehre* par 132

## 8 AHIVAI

(200b) \* Names of the Lords and *logapālas* that hold sway (*āhēvaccā*) in the four classes of gods, two gāhās \* \*

In this text the *logapālas* are nearly equal in rank with the *indas*. The names are the same as in KIRFEL, *Kosmographie* p 263 seqq with only one exception Surūya takes the place of Ruamsa (o c, p 266)

## 9 INDIYA

(201b) \* The range of the five senses (*indiyā-visaya*), ref to Jīv 373b

## 10 PARISĀ

(202a) \* The three assemblies of gods (*parisā*), ref. to Jīv 164b \* \*

## S A Y A IV

*cattāri vimānehum<sup>1-4</sup> cattāri ya honti rāyahānīhim<sup>5-8</sup>  
neraie<sup>9</sup> lessāhi<sup>10</sup> ya dasa uddesā cauttha-sae*

### 1-4 VIMĀNA —5-8 RĀYAHĀNI

(203a) \* The *uddhi* of the four *logapālas* of Isāna, viz their dominion (*vimāna*) and (203b) their capital (*rāyahāni*) etc with ref to III 7, one gāhā

Abhay refers to the *Dīvasāgarapannatti-saṃgahaṇī*, see *Lehre* par 47 end

### 9 NERAIYA.

(204b) Ref to Pannav. 17 (on *lessā*), 3 352a-357b, the first word of which is 'Neraie ...'.

### 10 LESSĀ

(205a) Ref to Pannav 17 (on *lessā*), 4 358a-369a \* \*

## S A Y A V

*Campa ravi<sup>1</sup> anila<sup>2</sup> ganthuya<sup>3</sup> sadde<sup>4</sup> chaum<sup>5</sup> āu<sup>6</sup> eyana<sup>7</sup> myanthe<sup>8</sup>  
Rāyagiham<sup>9</sup> Campā candimā<sup>10</sup> ya dasa pancamamī sae*

*Campa* for *Campā* and *chaum*[*a*] for *chaumattha* metri causa —On Saya V see the AUTHOR, *Over een Fragment van de Viyāhaparmatti* in *Orientalia Gandensia* II (Leiden 1965), pp 145-187

### 1 RAVI

<sup>1</sup> (206b) In the sanctuary Punnabhadda near Campā Goy questions Mv —In Jambuddīva the course of the [two] suns (*sūriya ravi*) keeps to the right N E, S E, S W, N W, N E

Cf KIRFEL, *Kosmographie* p 285 seq —Campā mod Champanagar OMI 72 K/16/7 (T I, p 212)

<sup>2</sup> (207b) When there is daylight in the N and the S, it is night in the E and the W and vice versa. The duration of the day is inversely proportional to that of the night (at the summer solstice, one of the possibilities enumerated) the longest day lasts 18 muhūrtas and goes together with the shortest night which lasts 12 muhūrtas, then the night starts lengthening as much as the day is getting shorter (*atthārasa-muhuttānantare divase . sāregā duvālasa-muhuttā rāi*) until both day and night last 15 muhūrtas (autumnal equinox), etc

<sup>3</sup> (209b) The three seasons and their subdivisions (*samaya* up to *uu*), the half year (*ayana*), the year and its multiples (*jua* up to *o-* and *ussappū*) from the point of view of their advent in the different quarters of Jambuddīva all these subdivisions of time begin simultaneously in the N and the S, while in the E and the W they always start one *samaya* later

The divisions of time are slightly different from those enumerated in

KIRFEL, *Kosmographie* p 337 seqq (1) for *pāna* our text has *ānā-pānu*, (2) *nāliyā* is missing, (3) to the terms *puvva* up to *sīsapahelyā* '2' is added which means that we should read *puvv'ange puvve tudiy'ange tudie adad'ange adađe* etc, (4) also note the sequence *anuya nauya patiya*

<sup>4</sup> (210a) The same as <sup>1-3</sup> in Lavana, Dhāyaīsanda, Kālōda and Abhīntara-Pukkhar'addha \* \*

For the origin of the uddesa see Introduction § 12 (c), note that Mv is addressed as *saman'āuso* in <sup>3-4</sup> —Innermost Pukkhīr'addha is the borderland of Samayakhetta (see II 9) beyond which measured time does not exist

## 2 ANILA

<sup>1</sup> (211b) \* a As to intensity winds (*anila*) are of four kinds *īsim-pure-vāya*, *patthā-v*, *mandā-v*, *mahā-v* These winds blow in all of the eight directions, in opposite directions the wind is simultaneous and has the same intensity b Winds blowing over continents (*dīvīccaya*) and winds blowing over oceans (*sāmuddaya*) are not simultaneously of the same intensity, because these winds are different from each other the Lavana Ocean does not extend beyond its coast (*tesim nam vāyānam anna-m-annassa vivaccāsenam Lavane samudde velam nāikkamai*) c Winds blow because wind-bodies move of their own accord in a normal (*ahā-riyam riyai*) or an anomalous way (*uttara-kriyam riyai*), or because Vāukumāras or °rīs set them in motion (*udīrenti*) for some reason d Ref to II 1<sup>3-4</sup>

<sup>2</sup> (213a) With regard to the souls that inhabit them materials may be viewed in their original or in their elaborated state (*satthāiya sattha-parināmiya*) Thus many materials (food, metals, leather etc, charcoal, dung etc) inhabited by earth- or by water-souls or by vegetal or animal souls in their original state in a way may be considered (*tti vattavvam siyā*) to have become fire-bodies later on

*satthāiya sattha-parināmiya* transformed by means of some instrument (e.g. a mortar and pestle, Abhay), cf also VII 1<sup>8</sup> and *sattha-parīyaya* in XVIII 10<sup>4b</sup>

<sup>3</sup> (214a) The dimensions of Lavana etc, ref to Jīv [Dīv] 324a seqq \* \*

## 3 GANTHIYA

<sup>1</sup> (214a) Against the *annauithiyas* although a soul may have thousands of quantities of life (*āuya*) all of which are tightly linked up with each other—simile like the meshes of a net (*jāla-gaṇthiya*)—it cannot experience (*padisamvei*) a quantity of life in this world (*iha-bhavyāāuya*) and a quantity of life in the world beyond (*para-bhāā*) at the same time

Cf I 9<sup>4</sup> and VII 6<sup>1</sup>

<sup>2</sup> (215b) HAMG enter a new state of existence with a certain quantity of life wrought (i.e. bound) in their former existence, that quantity of life depends on the new place of origin (*joni*), consequently on the new species, H etc, in which the soul comes into existence \* \*

## 4 SADDA

<sup>1a</sup> (216a) The imperfect (*chaumattha*) hear only contiguous musical sounds (*puttha sadda*, ref to I 1<sup>2</sup>) from a certain distance (*āra-gaya*), whereas kevalins discern (*jānai pāsai*) sounds from beyond every distance (*āra-g*, *pāra-g*, *savva-dūra-mūlam-anantya*) because their knowledge (*nāna*) and vision (*damsana*) are unlimited and unrestrained

<sup>1b</sup> (217b) The imperfect laugh and grieve, they sleep and nod while standing upright (*payalāejjā*), not so the kevalins because joy or sorrow and sleep are effected by the karmans that disturb conduct (*caritta-mohanijja-kamma*) and cloud vision (*darisanāvaranijja-k*) resp. With all kinds of beings, HAMG, joy or sorrow and sleep bind seven or all of the eight karmans

*payalāejjā pracalām īrdhva-sthita-mdrā-karaṇa-lakṣaṇāmī kuryāt  
pracalāyet, Abhay*—In dealing with the karmans bound by joy or sorrow and sleep the text distinguishes between the case of one being (*jīve*) and that of several beings (*pohattiehūmī*) In the latter case there are three possibilities (*tiya-bhanga*) viz, according to Abhay, all bind seven karmans, one being binds eight and the others bind seven karmans, or some bind seven and some eight karmans, with *jīv[ā]* (plurall) and *eg'indiyā*, though, only the third possibility occurs

<sup>2</sup> (218a) Hari Negamesi, Sakka's messenger, can take an embryo (*gabbha*) from the orifice of a mother's womb (*joni*) without hurting it

Cf SCHUBRING's translation, *Worte Mv* p 20, corrected in *Lehre* p 26, n 7 — *chavi-ccheda sarira-ccheda*, Abhay — There is no allusion to Mv's transplantation depicted in Jina 21-28

<sup>3</sup> (219a) Mv forbids the Elders to blame the young monk Aimutta, a disciple of his, who amuses himself by making his alms-bowl sail in a brook, as a matter of fact Aimutta will achieve salvation in his present life

Cf SCHUBRING, *Worte Mv* p 19 — For Aimutta's *pavvajā* cf Antag 6 Children are allowed to the *pavvajā* at the age of seven years and a half (*Lehre* par 137) and even at the age of six years, cf the half *gāhā* quoted by Abhay *chav-variso pavvao migganthañ roñna pāvayanañ*

<sup>4</sup> (220a) Two gods of Mahāsukka, the seventh heaven, ask Mv in thought (*manasā*) how many of his disciples will achieve salvation In the same way Mv answers seven hundred Knowing that Goy wonders what kind of gods they were and what they had wanted, Mv sends his disciple to the gods themselves, they inform him of the facts

<sup>5</sup> (221a) Gods are neither self-disciplined (*samjaya*) nor lacking self-discipline (*asamjaya*) nor partly self-disciplined (*samjayāsamjaya*), one might say ( *tti vattavvam siyā*) that they are 'not self-disciplined' (*no samjaya*)

'Not self-disciplined', according to Abhay, is a euphemism (*anuṣṭhuravacana*) for 'lacking s-d', like *paralokibhūta* is a euphemism for *mrta* Probably, though, here and in other such expressions *no* only means 'beyond the notion of'

<sup>6</sup> (221a) The gods speak Ardhamāgadhi (*Addhamāgahā bhāsā*)

On the six languages Abhay quotes the verse we read in Rudraṭa's *Kāvyālaṇkāra* 2, 12 On the meaning of Ardhamāgadhi he says *Māgadha-bhāṣā-lakṣaṇañ kiñcūt kiñcūt ca Prākṛta-bhāṣā-lakṣaṇañ yasyām asti sā 'rdham Māgadhyā iti vyutpattyā 'rdhamāgadhi 'ti Cf Pischel 4 and 16 seq*

<sup>7</sup> (221b) A kevalin immediately recognizes (*jānai pāsai*) a monk who will achieve salvation in his present life, the imperfect can only deduce this knowledge by certain means of cognition (*pamānao*) or know it from hearsay

'From hearsay' means when they have heard it from one of the ten kinds

of people who know, viz a kevalin, a *svayambuddha* (Abhay's explanation of *tap-* [scil *kevali-*] *pakkhiya*) and their male and female disciples (*sāvaga* and *sāviryā*, a *kevali-sāvaga* being *jinasya samīpe yah sravanārthī san synoti*, see II 1<sup>6a</sup> comm) and lay followers (*uvāsaga* and *uvāsiyā*) The same ten persons will reappear in IX 3<sup>1a</sup>

<sup>8</sup> (221b) The four means of cognition (*pamāna*, viz *nānaguna-pamāna*), ref to Anuog 211a-219a

The four *pamānas* are direct cognition (*paccakkha*), conclusion (*anumāna*), comparison (*ovamma*) and tradition (*āgama*)

<sup>9</sup> (221b) A kevalin immediately discerns [a monk's] final karman (*carima-kamma*) and [his] final annihilation of karman (*c-nijjarā*), the imperfect, however, etc as in <sup>7</sup> above

<sup>10</sup> (221b) The Vemāniya gods are either given to untruth and heresy (*māi micchāditthi*) or not (*amāi sammaditthi*) Among the latter some are enjoying the first samaya of their existence (*anantarōvavannaga*) and some are enjoying a further samaya (*paramparōv*) The latter are fully developed (*pajjattaga*) or not (*ap*) Among those that are fully developed some are attentive (*uvautta*) and some are not (*anu*) Only Vemāniyas that are *uv pajj paramparōv amāi sammad* are able to discern the kevalin's eminent (*panīya*) inner sense (*mana*) and speech (*vai*) \* \*

<sup>11</sup> (222a) From their heaven the Anuttara gods are able to question a kevalin and they can understand his answers, because the substances grouped in their inner sense are infinite in number (*tesi nam devānam anantāo mano-davva-vagganāo laddhāo*)

The only other place in the Viy where these *mano-davva-vagganāo* are mentioned is XIV 7<sup>1b</sup>

<sup>12</sup> (222b) The Anuttara gods are *uvasantamoha*, which means that the confusing karman is suppressed in them

<sup>13</sup> (223b) Kevalins do not discern by means of the senses (*āyāna*) because their knowledge and vision are unlimited and unrestrained, ref to <sup>1</sup> above

This text will be repeated in VI 10<sup>5</sup>

<sup>14</sup> (223b) A kevalin's limbs (*uvagarana*) are movable (*cala*) because [the soul], a real *dravya*, possesses the activity [called]

will (*vūya-sajoga-saddavvayāe*), consequently they do not always occupy the same units of place (*āgāsa-paesa*)

The text is rather obscure Professor SCHUBRING (in a letter dated 18365) corrects his explanation of *seyā-kāla* in *Lehre* p 89, n 5 = *Doctrine* p 134, n 4 vibration (*s'eya* = *saya*) does not suit the context and *seyā-kāla* probably is *esyat-kāla* as Abhay says (cf the places quoted in the PSM s v *sea*, *sea-āla*), although the form remains etymologically obscure Or could *seyā-kāle* simply mean 'in a wink'? Cf XXV 8<sup>a</sup> — *saddavvayā* = *saddravyatā* (Abhay's first explanation)

<sup>15</sup> (224a) He who knows the fourteen pūrvas (*coddasapuvvi*) is capable of showing you, by magical means, an object multiplied into a thousand identical objects (*pabhū għadō għad-sahassam abħinu v-vattettā uvadamssettae*), because an infinite number of objects or substances are distributed in him like [the seeds in<sup>2</sup>] a poultice (*anantām davvāim ukkariyā-bheenam bhijjamānām*)

*ukkariyā-bheenam utkārikā-bheda erandā-bhijjānām ita, Abhay*

## 5 CHAUMA[TTHA]

<sup>1</sup> (224b) The *chaumāttha*, ref to I 4<sup>5</sup>

<sup>2</sup> (224b) Against the *annautthiyas* with HAMG perception may correspond (*evambhūyā veyanā*) or not correspond (*anevambh v*) with the actions performed (*kadā kammā*) According to the dissidents it always corresponds

To confirm this statement Abhay refers to such phenomena as sudden accidental death (*apamṛtyu*), war massacres and the like

<sup>3</sup> (225a) In Bhāraha there were seven *kulagaras* etc during the present *osappinī*, ref to Samav 150b \* \*

## 6 ĀU

<sup>1</sup> (225b) A short life (*ā u*) is the karmic result of harming living beings, lying and giving true monks (*tahā-rūva samana vā māhāna vā*) forbidden food, a long life is effected by doing the reverse A long unhappy life is the karmic result of harming,

lying and scolding monks or giving them food reluctantly, a long happy life is effected by doing the reverse

*tahā-rūva samana vā māhana vā* see I 7<sup>4</sup> comm

<sup>2</sup> (228a) Actions (*kiriyā*) are [1] purposive (*ārambhiyā k*), [2] appropriative (*pariggahiyā k*), [3] emotional (*māyā-vattiyā k*), [4] implying non-renunciation (*apaccakkhāna-k*) or [5] implying heresy (*micchādamsana-k*) Casuistic application of this theory to special cases of selling and buying When a salesman (a) tries to get back something that has been stolen from him, or (b) withholds the thing (*bhande ya se anuvanīe siyā*) a person wants to buy, or (c) gets the counter-value (*dhane se uvanīe siyā*) of the thing he sells, he commits the first four actions (*hetthilāo [ adhastana] cattāri kiriyāo*) and under circumstances [viz when he is a heretic, Abhay] also the fifth action, in cases (b) and (c), on the other hand, these actions 'diminish' (cease, do not exist? *payanuībhavanti*) for the buyer Moreover, if that salesman (a) has got back the stolen thing, or (b) does not withhold the thing a person wants to buy, or (c) does not get the counter-value of the thing he sells, these actions 'diminish' for the salesman, while in cases (b) and (c) the buyer commits them

Cf VIII 5<sup>1</sup> and *Lehre* par 100

<sup>3</sup> (228b) A newly-lit fire-body has much karman (*mahākam-matarāya*), is very active (*mahākiriyatarāya*), possesses a great karmic influx (*mahāsavatarāya*) and much sensation (*mahāvedanatarāya*), a dying fire-body and an unlit one have little karman (*appak*) etc

<sup>4</sup> (229b) Casuistic application of the theory of the five kinds of actions (explained in I 8<sup>2</sup> and III 3<sup>1</sup>) to special cases of shooting an arrow If a man who takes a bow (etc up to) and shoots an arrow hits a living being, he is involved (*puttha*) in the five actions and so are the bodies of which his bow and arrow are made, viz the wood of the bow (*dhanu-puttha*), the bow-string (*jīvā*), its tendon (*nhāru*), the arrow (*usu*), viz its shaft (*sara*), feather (*pattana*), barb (*phala*) and string (*nhāru*) If, however, the arrow hits the living being while falling back down, the man and the bow are involved only in the first four actions,

whereas the arrow, the bodies of which it is made and the beings that receive the falling arrow (*je vi ya se jīvā ahe paccovayamānassa* [pratyupapatatas, cf Pischel 77] *uvaggahē citthanti*) are involved in the five actions

Cf *Lehre* par 100 — Obviously the text is connected with <sup>2</sup> above although not the same group of 'five actions' is meant and although it does not say that the actions are 'committed' (*kiriyā kajjai*) but only that the archer, the bow, the arrow and the beings that are hit (cf XVI 1<sup>3</sup>) are involved or implicated in, hit 'touched by', the actions (*kiriyālum puttha*) — Note the construction *jāmī tae nāmī* (229b) and the curious idea (230a b) of the animated nature of the arrow etc

<sup>5</sup> (230b) Against the *annautthiyas* up to about four or five hundred yojanas the hell-world is thickly covered (*samāinna*) with hell-beings, not man's world with human beings

'Thickly' is illustrated with the similes *juvām juvāne arag'āuttā siyā*, see III 1<sup>1a</sup> comm

<sup>6</sup> (230b) The faculty of transformation (*viuvvittae*) with hell-beings, ref to Jiv 117a

<sup>7</sup> (231a) [No dialogue] A monk who thinks to himself (*manam pahārettā bhavat*) that it is not sinful to enjoy *āhākamma* food etc (ten cases, see the comm), or who, saying so publicly, enjoys such food, or who gives such food to others, or who teaches in public that it is not sinful, such a person cannot, without confession, be 'perseverant' in the hour of death (*natthi tassa ārāhanā*)

The ten cases of forbidden food (cf also *Lehre* par 154) are

- 1) *āhā-kamma* food prepared especially for the religious mendicant
- 2) *hiya-gada* food bought especially for the mendicant
- 3) *thaviyaya* food reserved for the mendicant (cf *sthāpanā-karmuka* in SBE XLV p 132, n 7)
- 4) *raiya(ga)* = *racita*, according to Abhay a kind of *auddeśika* fault (see ibid p 131 under 2) consisting in sweetening the alms
- 5) *kantāra-bhatta* according to Abhay *kāntāram arāpyam tatra bhūkṣukā-yām mīlāhārtham yad vīhitam bhaktam tat kāntāra-bhaktam*, food for mendicants living in the wood? (cf *Lehre* par 154)
- 6) *dubbhikkha-bhatta* what is scratched up during a famine
- 7) *taddaliyā-bhatta* the same during a storm (*vārdalikā megha-durdinam*, Abhay)
- 8) *gilāna-bhatta* food for a sick mendicant
- 9) *sejjāyara-pinda* (elsewhere also *sāgāriya-p*) food given by the person in whose house the mendicant sojourns

10) *rāya-pinda* alms given by a prince or his people Faults 5-10 are also found in IX 33<sup>2a</sup>, faults 1-8 (together with other faults) in Uvav 96, cf Nāy 1, 1, 144

<sup>8</sup> (231b) An assistant teacher (*āyariya-uvajjhāya*) who, in his domain, indefatigably serves his *gana* will attain liberation in his present existence or in his second or third rebirth

He cannot attain liberation in his first rebirth because, being a pious man, he will first be reborn as a god, and as such he cannot achieve salvation (Abhay)

<sup>9</sup> (231b) Wherever a person who pronounces a false (*alienam*) accusation (*abbhakkhāi*) is reborn (*abhusamāgacchai*) [as a man etc *mānusatvādāu*, Abhay], he will have to endure (*padisamveeī*) being treated in the same way (*tassa taha-ppagārā c' eva kammā kajjanti*)

## 7 EYANA

<sup>1</sup> (232b) An atom (*paiamānu-poggala*) may move etc and change its accidentals (*eyai veyai jāva tam tam bhāvam parinamai*) or not Of an aggregate of two or more atoms either all the atoms may do so or not, or one part of the atoms may do so and the other atom(s) not

The changing of accidentals is conceived as a movement *eyai* , cf III 3<sup>1d</sup>

<sup>2</sup> (232b) Only an aggregate of  $\infty$  atoms, not a single atom nor an aggregate of two up to  $\varsigma$  atoms, can be cut with a knife, burnt (*jhūyāejjā*) in a fire (*aggi-kāyassa majjhama majjhena*), become wet (*ulla*) in the cloud Pukkhala-samvattaga, swim in the Ganges against the stream and perish there or get into a whirlpool or a drop of water

On the cloud Pukkhala-samvattaga see *Lehre* par 120

<sup>3</sup> (233a) An atom has no halves (*an-addha*), no middle (*a-majha*), no units of space (*a-padesa*) All aggregates have units of space (*sa-p*) but only aggregates of an even number of space-units have halves (*sa-a*) and only aggregates of an odd number of space-units have a middle (*sa-m*) Aggregates of x,  $\varsigma$ , or  $\infty$  units of space are *sa-a a-m sa-p* or *an-a sa-m sa-p*

Cf XXV 4<sup>8</sup>

<sup>4</sup> (233b) When two atoms, an atom and an aggregate or two aggregates touch each other

the touching occurs between	in the cases marked with an $\times$								
	I	II	III	IV	V	VI	VII	VIII	IX
1) 1 part of a + 1 part of b	—	—	—	—	$\times$	$\times$	—	$\times$	$\times$
2) 1 part of a + n parts of b	—	—	—	—	—	$\times$	—	—	$\times$
3) 1 part of a + the whole of b	—	—	—	$\times$	$\times$	$\times$	$\times$	$\times$	$\times$
4) n parts of a + 1 part of b	—	—	—	—	—	—	—	$\times$	$\times$
5) n parts of a + n parts of b	—	—	—	—	—	—	—	—	$\times$
6) n parts of a + the whole of b	—	—	—	—	—	—	$\times$	$\times$	$\times$
7) the whole of a + 1 part of b	—	$\times$	$\times$	—	$\times$	$\times$	—	$\times$	$\times$
8) the whole of a + n parts of b	—	—	$\times$	—	—	$\times$	—	—	$\times$
9) the whole of a + the whole of b	$\times$	$\times$	$\times$	$\times$	$\times$	$\times$	$\times$	$\times$	$\times$

N B —a and b are in I atom and atom, in II atom and aggregate of 2 *paesas*, in III atom and aggregate of 3 up to  $\infty$  p, in IV aggregate of 2 p and atom, in V aggregate of 2 p and aggregate of 2 p, in VI aggregate of 2 p and aggregate of 3 up to  $\infty$  p, in VII aggregate of 3 up to  $\infty$  p and atom, in VIII aggregate of 3 up to  $\infty$  p and aggregate of 2 p, in IX aggregate of 3 up to  $\infty$  p and aggregate of 3 up to  $\infty$  p

<sup>6</sup> (234b) a The minimum and maximum durations of atoms and aggregates depending on whether they are in motion (*seyā*) or in rest (*nireya*) and according to the degree (*guna*) of their material properties In respect of the duration of motion and rest sound (here regarded as a property of matter *sadda-parinaya poggala*) and its reverse (*asadda-p p*) are equated with atoms and aggregates in motion and in rest resp b Likewise, for all the cases described above, the minimum and maximum durations of the interval between two periods of rest (*antara*) during which the motion is effected Even the maximum duration is immeasurably short, viz  $\frac{1}{2}$  *āvaliyā*

Cf XXV 4<sup>b</sup>—For the graduation (*guna*) of the properties colour (*kāla!*) etc see *Lehre* par 59 For the (a)sadda-p p cf *Lehre* p 90 where 'in der Dauer der Bewegung und Ruhe gleichgesetzt' of course is not 'equated during motion and rest' (*Doctrine* p 134) but 'equated in respect of the duration of motion and rest'

<sup>6</sup> (235b) The numerical relation of quantity of life to place is the comparatively weakest (*savva-tthove khetta-tthān'āue*),  $\frac{1}{2}$  times stronger (*asamkhejjā-guna*) is its relation to space (*ogāhana-tth -ā*), as many times stronger still its relation to substance (*davva-tth -ā*) and as many times stronger still its relation to accidentals (*bhāva-tth -ā*) One mnemonic gāhā

On this subject Abhay quotes and explains fifteen Prākṛit gāhās which are not found in the Tīkā on Pannav 3

<sup>7</sup> (237a) Specification of HAMG from the point of view of their purposive activity (*ārambha*) with regard to other beings, and of their appropriating (*pariggaha*) activity with regard to bodies (*sarīra*), karmans (*kamma*), substances (*davva*), abodes (*bhavana grhaka, nivāsa*, Abhay), living beings, objects etc

<sup>8</sup> (238b) [No dialogue] The death of an ignorant man is the result of a cause (*heum annāna-marana marai*) whereas that of a kevalin is not (*aheum kevali-m m*) and that of an imperfect being either is (*heum chaumatta-m m*) or is not (*aheum ch -m m*) The ignorant man does not conceive that cause in any of the four ways of conception (*heum na jānai pāsai bujjhai abhisamāgacchai*) and does not draw the conclusion from it (*heunā na jānai etc*) The kevalin conceives that there is no cause (*aheum jānai etc*) and draws the conclusion from that absence of cause (*aheunā jānai etc*) If there is a cause the *chaumatta* conceives it and draws the conclusion from it, but if there is no cause he does not conceive that absence of cause nor does he draw the conclusion from it Cause (*heu*) resp absence of cause (*aheu*) according to the four kinds of (non-)conception and (non-)conclusion and cause resp absence of cause of death are here called 'the five causes' (*panca heū*) resp 'the five non-causes' (*panca aheū*) \* \*

In Thān 306a the eight sentences of this text are transposed as follows 3 4 1 2, 7 8 5 6, which means a gradation The Viy does not want to start with a negation In both commentaries Abhay says quite a lot, but also admits that he does not understand the exact meaning of this text (239b ult = Thān 307a 3), which is very obscure indeed

## 8 NIYANTHA

<sup>1</sup> (240a) Nārayaputta, a disciple of Mv, being questioned by his condisciple Niyanthīputta, contends that all objects are divisible (*sa-addha sa-majjha sa-paesa*) from the point of view of substance, place, time and condition Niyanthīputta, however, shows that the atom (*paramāṇupoggala*) and the objects (*poggala*) that occupy one unit of space (*ega-paes'ogādha*), last one unit of time (*ega-samaya-thiīya*) and possess one degree of one property (e.g. *ega-guna-kālaya*) resp. prove to be indivisible from the said points of view. Objects rather are either divisible (*sa-paesa*), indivisible (*a-p*) or infinite (*ananta*). Moreover, Niyanthīputta explains that they may be at the same time *a-p* from one and *sa-p* (or *a-p*) from another point of view. There is, however, one restriction *poggalas* that are *a-p* as to substance (scil. atoms) always are *a-p* as to place, and *poggalas* that are *sa-p* as to place always are *sa-p* as to substance (scil. aggregates). At the end the relative frequency of the different cases

Abhay quotes and explains thirty-six *vrddhōkta* Prākrit gāhās in connection with the calculation at the end of the text

<sup>2</sup> (244a) Goy again questions Mv. a The total number of souls neither grows nor diminishes, but eternally (*savv'addham*) remains stationary (*jīvā no vaddhanti no hāyanti avatthiyā*) Yet there are spaces of time during which the number of souls living on the different stages and substages of existence taken one by one either grows or diminishes or remains stationary (*neraiyā* etc *vaddhanti vi h vi av vi*) The number of Siddhas either grows or remains stationary The minimum and maximum durations of the spaces of time during which these three resp. two developments are found are specified for HAMG and Siddhas b Souls neither enter existence, nor do they leave it, nor do they enter it while other souls leave it, they eternally (*savv'addham*) are without beginning and end (*jīvā no sōvacayā no sāvacayā no sōv-sāv niruvacaya-niravacayā*) Yet there are spaces of time during which souls only enter a particular stage of existence, only leave it, enter it while other souls leave it or neither enter nor leave it (*neraiyā* etc *sōvacayā sāv sōv-sāv*

*niruvacaya-niravacayā*) With one-sensed beings, though, only the third case (*sōv-sāv*) is possible and with Siddhas only the first case and the fourth case (*sōv, niruv*) are possible. The minimum and maximum spaces of time in question are specified for HAMG and Siddhas \* \*

## 9 RĀYAGIHA

<sup>1</sup> (246a) The name Rāyagīha applies to that town in respect of all its constituent parts, ref to 7<sup>7</sup> above

<sup>2</sup> (246b) The radiance of the day is due to bright (*subha*) particles (*poggala*) and their accidentals (*poggala-parināma*), the darkness of the night is due to *asubha poggalas* and *p-parināmas*. For the same reason H and A<sup>1-3</sup> are dark, G are radiant and in A<sup>4-5</sup> and M radiance and darkness are mixed (*subhāsubha poggala* and *p-parināma*)

For the origin of darkness see also VI 5<sup>1</sup> below

<sup>3</sup> (246b) The divisions of time (*samaya* up to *ussappinī*) only count for mankind

<sup>4</sup> (247b) *Pāsāvaccijā therā bhagavanto* question Mv On the authority of Pārśva himself Mv declares that in 'the world the measures of which cannot be expressed in numbers' (*asamkhejjeloe*) there were, are and will be [generally speaking] an infinite number (*ananta*) of days, but at the same time [viz in each of the three cases?] a limited number (*paritta*) of days. According to Pārśva (epithet *puris'ādānīya*) the world (*loya*) is eternal (*sāsaya*), has neither a beginning nor an end, is limited (*paritta*) and surrounded (*parivuda*) [by the non-world, Abhay]. Below it is expanded (*vitthinna = vistīrṇa*) and like a bedstead (*palyanka*), in the middle it is narrow (*samkhitta*) and like [the flat discus of] Indra's thunderbolt (*vara-vaira*), above it is broad (*visāla*) and like a drum standing upright (*uddha-muṅga*)

Conclusion of the episode the *Pāsāvaccijā* Elders, being very much impressed, are converted (The *jāvas* refer to Kālāsa's conversion in I 9<sup>5</sup>) Later on they will attain salvation, some of them after having been reborn in the heavens

Read *tāpṣī ca yāpi sāsayaṇīsī logaṇīsī* instead of *tesīmī* (old ed and Äg.S ed) or *teṇsiṇī* (J P ed) *ca yāpi* etc—The Pāśūvaccijjas want to test Mv who, being *sāvayī* etc, forestalls their question by bringing forward Pāśva's description of the universe, for which see KIRFEL, *Kosmographie* p 209 seq and *Lehre* par 103. In IX 32<sup>b</sup> Mv will declare that he himself discovered the truth about the eternity of the world—For *niṭyāntī* Abhay has *niṭyāntī*—The rather obscure *asāṇīkhyātī loc* (*asāṇīkhyātā-pradeśātmakatvāt loka* *caturdaśa-rajjv-ātmakā* *kṣetra-loke* *ādhāra-bhūte*, Abhay, cf also XXV 2<sup>a</sup>, VIII 10<sup>b</sup> and XXV 4<sup>c</sup>) and the unusual *jlva-ghāna* (technical terms from Pāśva's doctrine?) do not make the interpretation easier. We cannot follow Abhay where he says, commenting upon *ananta* and *paritta*, that time passes for souls that are embodied in the *sādhāraṇa* and in the *paritta* (i e *pattaya*, *Lehre* par 106) way, because it is equal to the duration of these conditions (*tat-* [scil *avasthā-*] *stithi-lakṣaṇa-paryāya-rūpatvāt tasya* [scil *kālasya*])—As to the etymology of *loka* probably we should read *bhūte* (scil *loc*) *parīṇāe* [y]a *īśvaramī* etc (cf *kīriyā-vāl* [y]a *karissāṇī* etc in *Āyāra* 1, 1) because, in spite of Abhay's allegation, *ajīvair* ( *prudgal'ādibhir*) *na lokyate*—*c<sup>o</sup>* or *icchāmī* formulistic for *icchāmo*

<sup>5</sup> (248a) The four classes of gods and their number of subclasses the Bhavanavāsis have 10, the Vānamantaras 8, the Joisiyas 5 and the Vemāniyas 2 subclasses. At the end one gāhā summarizing the udd \* \*

Cf Tattv IV 11-13 and 17 seq

## 10 CANDIMĀ

(249b) In the sanctuary Punnabhadda near Campā Goy questions Mv the course of the [two] moons (*cāndimā*) etc is like that of the suns, ref to V 1 above \* \*

Cf KIRFEL, *Kosmographie* p 288, cf also V 1 and Introduction § 12 (c)

## S A Y A VI

*veyana<sup>1</sup> āhāra<sup>2</sup> mah'assave<sup>3</sup> ya sapesa<sup>4</sup> tamuya<sup>5</sup> bhavie<sup>6</sup> ya  
sālī<sup>7</sup> pudhavi<sup>8</sup> kāmī<sup>9</sup> annautthī<sup>10</sup> dasa chatthagammi sae*

### 1 VEYANĀ.

<sup>1</sup> (250a) Strong perception (*veyanā*) means strong annihilation of karman (*nijarā*) but spiritual (*pasattha*) annihilation of karman [in piety] counts more than perception whether strong or not (*mahā-veyanassa ya appa-v ya se see je pasattha-nijarāe*) the H of the sixth and the seventh hell perceive [and consequently annihilate karman] very strongly, but with monks (*niggantha*) [thanks to a pious life] annihilation of karman is yet stronger (*mahānijjaratara*) In the first case, indeed, the bad karmans (*pāvām kammām*) stick together more tightly (*gādhikayām* etc.) [in the soul] likewise it is less easy to clean a dirty garment than a stained one and whereas it is impossible to beat off fragments (*ahābāyara poggala*) of an anvil (*ahigarana* and *ñī*), a handful of dry grass, when thrown in a fire, is instantly burned and a drop of water on a red-hot piece of iron instantly evaporates

The old ed has *se keṇam kh'āi aṭṭheṇam* instead of *keṇ' aṭṭheṇam* —  
*ahigaranī* = *adhitaranī yatra lohakārā ayo-ghanena lohāni kuṭṭayanti*, Abhay —We met the similes of the grass and the drop of water already in III 3<sup>1d</sup>

<sup>2</sup> (251b) The instrumental forces (*karaṇa*) without which perception is impossible, are with A<sup>1</sup> body and karman, with A<sup>2-4</sup> (*vigalēndriya*) speech, body and karman, with H, A<sup>5</sup>, M and G inner sense, speech, body and karman With G the *karanas* are bright (or fortunate, *subha*) and perception consequently is agreeable (*sāya*), with H the same are dark (*asubha*) and disagreeable (*asāya*), with AM they are mixed (*subhāsubha*) and varying (*vemāyāe*)

<sup>3</sup> (252a) Monks who practise the ascetic methods (*padimā-padiwannaga anagāra*) perceive and annihilate karman strongly, the H of the sixth and the seventh hell perceive strongly but annihilate little, monks that have attained the *selesi* state perceive little but annihilate strongly, the G of the uppermost heavens (*anuttarōvavāya deva*) perceive and annihilate little One gāhā summarizing the udd \* \*

## 2 ĀHĀRA

(252b) \* Ref to Pannav 28 (Ā hār' uddesa) 498b-520b \* \*

## 3 MAH'ASSAVA

Two gāhās summarizing the following sūtra

<sup>1</sup> (253a) For him who possesses much karman, is given to much action, undergoes a great karmic influx and has a strong perception (*mahā-kamma mahā-kiriya māhāsāvā mahā-vedana*) the [karmic] particles (*poggala*) are bound and accumulated (*bajjhanti cijjanti uvacijjanti*) and his self (*āyā*) [scil his body (*bāhy'ātmā śarīram, Abhay*)] changes (*parinamai*, text °*manti*) into a whole of bad unlucky qualities Just so do the [constituent] particles (*poggala*) of a new, still unwashed (*ahaya, [']dhoya*) garment that has just been made (*tantu-gaya*) On the other hand from him who undergoes only a small karmic influx etc the [karmic] particles are separated (*bhijjanti chijjanti* etc) and his self changes into a whole of good lucky qualities Just so do the dirt particles of a garment that is being washed

Since *mah'assava* is the title of the udd originally the series *mahā-kamma* etc probably started with *āsava* as it actually does the second time it appears (*app'āsava appa-kamma a-kiriya a-vedana*) — *tantu-gaya turi-vemāder apanīta-mātra, Abhay*

<sup>2</sup> (254a) The accumulation of the constituent particles (*poggalōvacaya*) of a garment happens either by an impulse from without (*paogasā*) or spontaneously (*vīsasā*) That of karman (*kammōvacaya*) happens only by an impulse (*paoga*), viz by the

application of the three—resp, see 1<sup>2</sup> above, one or two—[other] instrumental forces (*karana*) inner sense, speech and body

<sup>3</sup> (254b) The accumulation of the constituent particles of a garment has both a beginning and an end (*s'ādīya sapajjavasya*), it is neither without beginning nor without end (*no anā no ap*) That of karman may be [1] *s'ā sap*, namely in the case of the monk binding karman as a result of his discharging the religious duties (*īriyāvahiyā-bandha*, see III 3<sup>1d</sup>), [2] *anā sap*, namely in the case of the being that will achieve salvation (*bhava-siddhiya*), [3] *anā ap*, namely with beings incapable of salvation (*abh-s*), but it never is *s'ā ap*

As to the garment itself, it is *s'ā sap* whereas [1] HAMG, from the point of view of their repeated rebirths, are *s'ā sap*, [2] Siddhas, as such, are *s'ā ap*, [3] *bhava-siddhiyas* are *anā sap* and [4] *abhava-siddhiyas* are *anā ap*

*bhava-siddhiyā laddhūm paducca* means 'those who [from eternity] have acquired the state of such as will attain liberation', *abhava-siddhiyā samsāram paducca* 'those who [from eternity] are bound to roam through samsāra without the possibility of ever attaining liberation' One is *bh-s* or *abh-s* by what might be called predestination, consequently *bh-s* and *abh-s* not only as beings but also as such are both *anādīya*—On the Siddhas Abhay quotes three gāhās in the second of which we must read *sabbhāvo* instead of *savvabhāvo* (J P ed.)

<sup>4</sup> (255a) Minimum and maximum duration of the binding (*bandha-tthi*, *kamma-tthi*, elsewhere also in short *thi*) of the eight karmans and the duration of their incubation-period (*abāhā*) The period of effectiveness of a karman equals its *thi* less its *abāhā* (*abāh'ūmyā kamma-tthi kamma-nisego*)

According to Abhay some say that the *abāhā* is not included in the *thi* but must be added to it—The term *nise(g)a*, he says, describes the particular course by which the karmic mass is experienced (*karma-niṣeko nāma karma-dalikasyānubhavanārthaṇ racanā-viṣeṣah*) it diminishes samaya after samaya as if drip by drip (*niṣīñcati*) until the last bit of it at the end of the *utkrṣṭa-sthiti* flows away One gāhā is quoted

<sup>5</sup> (257b) Discussion of the question whether certain beings bind, do not bind or may and may not bind the eight karmans The beings in question are [1] male, female, neuter or sexless (*no puriso* etc *vedōdaya-rahitah*, Abhay), [5] controlled, un-

controlled, partly controlled or not controlled (cf. V 4<sup>6</sup> 'not' here and in n°s 14, 17, 24, 29 and 48 below means 'beyond the notion of'), orthodox, [10] heretic or partly orthodox, intelligent (*sanni*), unintelligent or not intelligent, [15] capable, incapable or not capable of salvation (*bhava-siddhiya*, etc.), possessing the sensorial vision (*cakkhu-damsana*) or not or [20] possessing the pretersensual vision (*ohu-damsana*) or possessing the absolute vision (*kevala-d*), fully developed (*pajjattaya*), undeveloped or not developed, [25] possessing speech (*bhāsaya*) or not, possessing an individual body (*paritta pratyeka-śarīra*, Abhay, cf Tattv VIII 12, 22-23 and *Lehre* par 106) or not, or beyond this notion, [30] possessing the five kinds of knowledge, [35] devoid of the sensorial knowledge (*mai-annām*) or of the transmitted knowledge (*suya-annām*) or possessing the negative pretersensual knowledge (*vibhangā-nām*, cf *Lehre* par 79), exerting mental activity (*mana-jogi*), speech activity, [40] corporeal activity or not exerting any activity (*ajogi*), possessing the faculty of concrete imagination (*sāgārōvaitta*) or of abstract imagination (*anāg*), attracting matter to build their new body (*āhāraga*) or [45] not doing so (*anāhāraga vigraha-gaty-āpanna*, Abhay), fine (*suhuma*), coarse (*bāyara*) or neither fine nor coarse, the last of one's equals (*carima*) or [50] not (*acarima*)

Erratum in the Āg S edition what follows on 255b stands on 257b and what follows on 258b stands on 256a

<sup>6</sup> (259a) The relative frequency of the cases enumerated in  
<sup>5</sup> \* \*

Abhay refers to Pannav 3, see Introduction § 10 (B)

#### 4 SAPAESĀ

<sup>1</sup> (260a) The single being (*jīva*) as well as all beings taken as a whole (*jīvā*) [pass through units (*paesa*) of time and consequently] are divisible (*sapaesa*) from the point of view of time (*kāl'ā(d)esena*) From the same point of view, however, single beings, as far as they are regarded as belonging to a particular class (see below), are *sapaesa* or *apaesa* Discussion of the question which of these possibilities occur with such classes

as exist from the point of view of stage of existence (HAMG and Siddhas), state of attracting matter to build the new body (*āhāraga* etc), capability of salvation (*bhava-siddhiya* etc), intellect (*sanni* etc), possession of lessā (*salessa* etc), orthodoxy (*sammā-ditthi* etc), self-discipline (*samjaya* etc), passion (*sakasāya* etc), knowledge (*ohiya-nāna* etc), activity (*sajoga* etc), imagination (*sāgārōvautta* etc), sex (*itthi-veya* etc), body (*sasāra* etc) and development (*āhāra-pajjattiya* etc). Six cases at the most are possible, viz all the beings of a class are *sapaesa*, all are *apaesa*, one is *sapaesa* and the other one is *apaesa*, one is *sapaesa* and the others are *apaesa* or vice versa, or some are *sapaesa* and the others *apaesa*. At the end a summarizing gāhā

Related notions we already met in V 8<sup>1</sup> and VI 3<sup>2</sup>. According to Abhay beings are *apaesa* only in the first samaya of their existence (one gāhā) which of course for *jīvas*, when taken as such, does not exist since they all are without beginning. The classes enumerated are for the greater part the same as those in 3<sup>3</sup> above

<sup>2</sup> (266b) a Beings (*jīvā*) are either renunciant (*paccakkhāni*) or not (*apaccakkhāni*) or partly renunciant (*paccakkhāpaccakkhāni*) H A<sup>1-4</sup> G are *apaccakkhāni*, A<sup>5</sup> are *apaccakkhāni* or *paccakkhāpaccakkhāni*, M are *paccakkhāni*, *ap* or *paccakkhāp* b Only five-sensed beings know (*jānanti*) renunciation (*paccakkhāna*) and its two correlates, all other beings (A<sup>1-4</sup>) do not c On the question whether beings practise (*kuvvanti*) renunciation, ref to a above d The beings in general (*jīvā*) and the Vemāniyas originate in consequence of renunciation (*paccakkhāna-nivvattiyāya*) or its two correlates, all other classes originate in consequence of non-renunciation (*ap-n-ā*) At the end a summarizing gāhā stating that this text belongs to the Sapades-uddesa \* \*

<sup>1</sup>-*nivvattiyāya* also in VII 6<sup>2</sup>

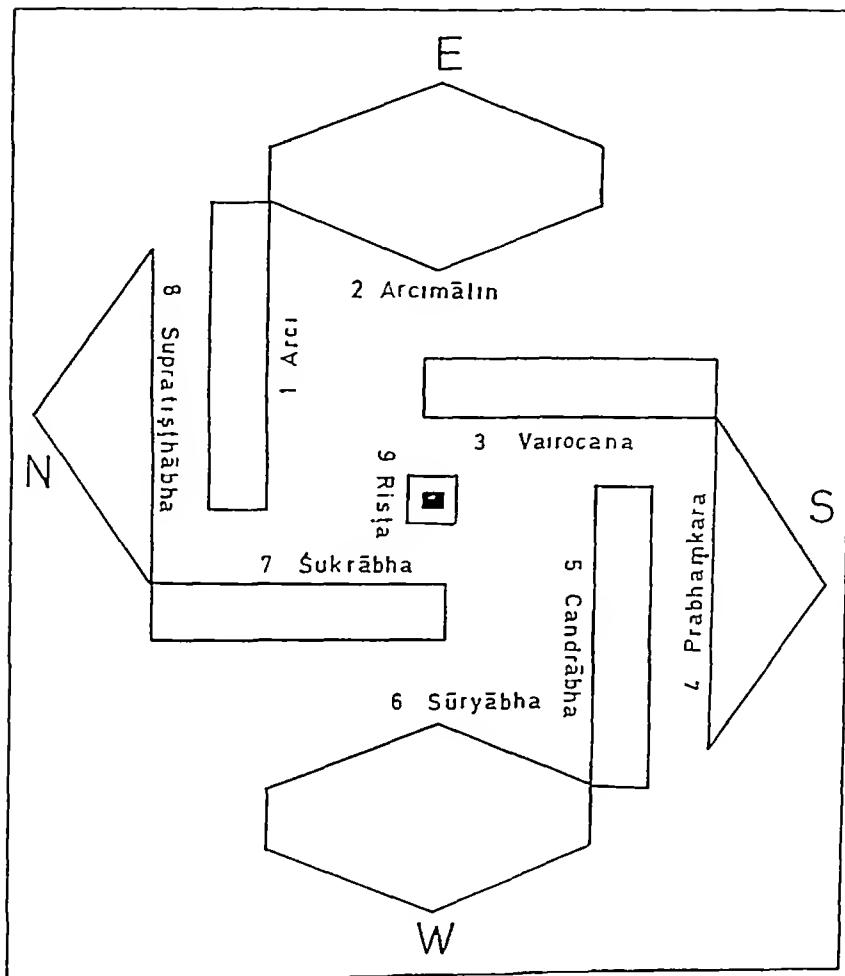
## 5 TAMUYA

<sup>1</sup> (267b) The body of darkness (*ta mu -kkāya*) consists of water, not of earth since earth is partly radiant (*pudhavī-kāē nam atthegāte subhe desam pakāsei*) From the surface (*uvarillāo jal'antāo*) of Arunôdaga, namely from a [circular] line one space-

unit in thickness (*ega-padesiyāe sedhiē*) that lies 42 000 yojanas beyond Arunavara, the body of darkness rises up (*samutthiya*) 1 721 yojanas, then, spreading sideways, covering (*āvarittāna*) the four nethermost heavens, it closes up (*sammithya*) on the surface of the Rittha region (*R-vimāna-patthadam sampatte*) in Bambhaloga (Hence *tamu-kāe kappa-panae* in the mnemonic gāhā quoted in 8<sup>1</sup> below) Below it is shaped like the bottom of a dish (*mallaga-mūla-samthya*), above like a bird-cage (*kukkudaga-panjara-s*) Further particulars about its dimensions In *tamu-kkāya* there are neither dwellings (*gehā, geh'āvanā*) nor settlements (*gāmā jāva sammivesā*) Rain and thunder exist there, they are made by a god, an asura or a nāga Earth (*bāyara pudhavī-kāya*) and fire (*bāyata agam-k*) as well as moon (and moonlight), stars and the like do not exist there Its colour is so black that even gods would fly away from it Its names are Tama, Tamu-kkāya, Andhakāra, Mahā'ndhakāra, Log'andhakāra, Loga-tamissa, Dev'andhakāra, Deva-tamissa, Devāranna, Deva-vūha, Deva-phaliha (D -parigha, Abhay ), Deva-padikkhobha, Arunôdaya samudda

<sup>2</sup> (270a) The eight Black Fields (*kanha-rāi*) are situated in the Rittha region above Sanamkumāra and Māhinda, one interior (*abbhīntara*) and one exterior (*bāhīra*) Field in each quarter The innermost eastern Field touches (*puttha*) the outermost southern Field, the innermost southern Field touches the outermost western Field etc The innermost Fields are quadrangular, the northern and southern outermost ones are triangular and the eastern and western outermost ones are hexagonal (one mnemonic gāhā) Further particulars about their dimensions, the absence of dwellings there etc (as in <sup>1</sup> above except that only a god can make rain and thunder in these regions and that water, fire and plants are absent there) up to their colour Their generic names are Kanha-rāi, Meha-rāi, Maghāvāi, Māghavaī, Vāya-phaliha, Vāya-palikkhobha, Deva-phaliha, Deva-palikkhobha All beings have already several times or even an infinite number of times been reborn there, but, of course, not as water, fire or plants since these do not exist there

\* For Viy VI 5<sup>2-3</sup> cf Thāna (ed 1937) 409b The following diagram is found in Abhay's comm on Viy and Thāna



The Black Fields (Viy VI 5<sup>2-3</sup>)

<sup>3</sup> (271b) The abodes of the Logantya gods in the intermediate spaces between the Black Fields, ref to Jīv 406a Two mnemonic gāhās \* \*

The names of the *vīmaṇas* (Arcī = Arcī etc) and the groups of gods that inhabit them (Sārassaya = Sārasvata etc) are the same as those recorded by KIRFEL, *Kosmographie* p 306, with one exception according to the Viy the northern *vīmaṇa*, Supratīṣṭhābha (Supratīṣṭhābha), is inhabited by the Aggicca gods, while Rūṭhā (KIRFEL's Ariṣṭa) is the name of a group of gods living in the ninth (viz central) *vīmaṇa* Rūṭhābha. In the Viy there are 14 or 14 (instead of 7 or 7) Vanhi and Varuna gods

## 6 BHAVIYA [PUDHAVI]

<sup>1</sup> (272b) Memorandum of the different abodes (*āvāsa*) in the hells (*p u d h a v i*) up to the heavens implicit ref to I 5<sup>1</sup>

The 'title' of this udd, according to the usg, is *bhaviya* (see <sup>2</sup> below) but at the end of the udd we read *pudhavi-uddeso samatto*, note that VI 8 is also entitled *Pudhavi*

<sup>2</sup> (272b) After having, at the hour of death, ejected [its *āuya-kamma*] (*māran'antiya-samugghāenam samohamittā*), a being that will be reborn (*b h a v i e uvavajjtae*) in some particular abode (*āvāsa*) goes thither and immediately starts attracting [matter], transforming [it] and [thus] building its [new] body (*sarīram bandhai*) Sometimes, however, it goes back to its former abode to perform a second ejection [of *āuya-kamma*] (*tao padīyattittā iha-m-āgacchai 2 doccam pi māran'antiya-samugghāenam samohanai*) before it starts attracting matter etc in its new abode The two cases are found with HAMG \* \*

The long digression on the places of rebirth as an earth being etc (*Mandarassa pārvayassa puracchimevañ log'ante vā*) only means that A<sup>1</sup> are found all over the world

## 7 SĀLĪ

<sup>1</sup> (274a) Seeds, when kept in a granary etc, at the earliest lose their germinal force (*jonī pamulāyai joni-vocchede pannatte*) in less than a muhūrta, at the latest after three years (viz in the case of rice, *sāli*, etc), five years (peas etc) or seven years (flax etc)

The three groups of plants mentioned are those listed in vaggas 1-III of Saya XXI q v—Goy being addressed as *saman'āuso* (cf <sup>2</sup> below) the text no doubt derives from some other source cf indeed Thāna 123b, 343b and 405a where, however, the word *saman'āuso* is missing

<sup>2</sup> (274b) The number of breaths (*kevayā ussās'addhā*) in one muhūrta is [, with man,] 3 773 (Two slokas and one gāhā are quoted) This statement is embedded in the theory of the divisions of time (from *samaya* up to *ussappinī*) To explain *palovama* (i e the first *addho'vamiya* division of time) the theory of linear measures (from *paramānupoggala* up to *joyana*) is inserted

The two slokas and the gāhā derive from Tand 32a, where Gov is frequently addressed as *āuso* or *saman'āuso* (see <sup>1</sup> comm) — Cf. Tattv IV 15 and KIRFEL, *Kosmographie* pp 337-339

<sup>3</sup> (276a) The state of things in Bharaha during the best of all epochs (*susamasusamā*) of the present *osappinī*, implicit ref to Jambudd 97a

According to Abhay the text refers to Jiv 262b (with ref to ibid 145a-154b), cf VII 6<sup>4</sup>

## 8 PUDHAVI

<sup>1</sup> (278a) In the hells (*pudhavī*) and in the heavens there are neither dwellings (as in 5<sup>1</sup> above) or a nāga Nāgas, though, cannot operate beyond the second hell and in the heavens, nor can asuras go beyond the third hell and beyond the second heaven Moon and moonlight, stars etc do not exist in the hells and heavens, fire (*bāyara agam-kāya*) does not exist in the hells, fire and earth (*b pudhavi-k*) do not exist in the heavens up to Bambhaloga and water (*b āu-k*), fire and plants (*b vanassai-k*) do not exist in the heavens beyond Bambhaloga One gāhā summarizing 5<sup>1</sup> (*tamu-kkāya*), 5<sup>2-3</sup> (*kanha-rāī*) and 8<sup>1</sup>

<sup>2</sup> (279b) With HAMG the binding of quantity of life (*āuya-bandha*) is sixfold it infuses (*nihatta = midhatta nisikta*, Abhay) class (*gai*) and stage of existence (*jāī*), duration of life (*thui*), size (*ogāhanā*), mass (*paesa*) and intensity (*anubhāga*) into the soul The souls are infused with and chained to (*mutta*) these in both individual and social diversity (*nāma* and *goya*)

Cf Samav 147b, Thāna 376b, Pannav 217a — On *mutta* see *Lehre* p 120, n 4 = *Doctrine* p 185, n 2

<sup>3</sup> (281b) On the oceans, ref to Jiv [Div] 320b-321a, 176a and 372b

## 9 KAMMA

<sup>1</sup> (282b) On the question how many kinds of karman (*ka m - mā - ppagadi*) a being binds by knowledge-clouding karman, ref to Pannav 24 491b seq

<sup>2</sup> (283a) To produce (*viuvvittae*) objects of some colour or other, of some shape or other, and to transform them (*parināmettae*) as to colour, smell, touch, weight, temperature and the property of adhering (*muddha, lukkha*), a god must attract particles of matter from without (*bāhurae poggale pariyaittā*) belonging to his heavenly sphere (*tattha-gaya*)

Cf VII 9<sup>1</sup>

<sup>3</sup> (283b) A god is able to discern (*jānai pāsai*) another god or a goddess of pure (*visuddha*) or impure (*avisuddha*) lessā only if he has a pure lessā himself and practises complete or at least partial (?) [*veuvviya-]samugghāya (samohaenam appānenam, samohayāsamohaenam a )*] \* \*

According to Abhay *avissuddha-leśyah* means *vibhanga-jñānah* —*samohaya* probably is not *samavahata* ( *upayukta*, thus Abhay ) but *samuddhata* The text expressly states that without *samugghāya (asamohaenam)* even a god who has a pure lessā cannot 'discern' another god In the parallel text Jīv 141b, however, the monk (*anagāra*) who has a pure lessā can 'discern' gods and other monks without *samugghāya* *Lelire* par 181 must be corrected in this sense

## 10 ANNAUTTHI

<sup>1</sup> (284b) Not only in Rāyagīha as the *annautthiyas* say, but in the whole world nobody is able to show that he has produced (*abhumvvattettā uvadamsittae*) the least bit (seven similes as much as the kernel of a Jujube fruit, *kol'atthigamāyam avi* etc) of happiness or suffering Likewise if a god should make the whole of Jambuddīva etc fragrant (*ghānappoggalehim phuda*) by opening a box of perfume (*savilevana gandha-samuggaga*) nobody would be able to show the particles of smell

All perceptions (*veyanā*) are caused by karman and consequently cannot be produced in an artificial way—We met the expression *abhumvvattettā uvadamsittae* already in V 4<sup>16</sup>—For the simile of the god perfuming Jambuddīva cf also Uvav 136 seqq and Pannav 598b

<sup>2</sup> (285a) a<sup>1</sup>) A being (*jīva*) is animated (*jīva*) and what is animated is a being —a<sup>2</sup>) A being of a certain species (HAMG

specified) is a being (or is animated, *jīva*) but a being (or what is animated) need not be a being of that particular species — b<sup>1</sup>) What is alive (*jīvai*) is a being (*jīva*) but a being need not be alive [According to Abhay, for whom *jīvati* is *prānān dhārayati*, this is the case with Siddhas] — b<sup>2</sup>) Repetition of a<sup>2</sup> with *jīvai* instead of *jīve* — c) (285b) A being of a certain species (HAMG) may be capable of salvation (*bhava-siddhīya*) but not all the beings of that particular species must be

<sup>3</sup> (285b) Against *annautthiyas* who say that all beings (*pānā bhūyā jīvā sattā*) only experience suffering (*eganta-dukkham veyanam veyanti*) Mv contends that H experience only suffering except once (*āhacca*) [namely, as Abhay explains by quoting a half gāhā, when they are reborn], G experience only happiness (*eganta-sāyam v v*) except once [in the same case] and AM experience happiness and suffering alternately (*vemāyāe v v*)

Cf VII 6<sup>1</sup>

<sup>4</sup> (286a) To build their bodies (*atta-māyāe*) HAMG attract particles of matter that are within their range (*āya-sarīra-khett’ogādha*), not particles just beyond that range (*anantara-kh -o*) or at a still greater distance (*parampara-kh -o*)

We read *atta-māyāe* = *ātma-mātrāya* or *-mātrāyat* (from *mā* 'to form build, make'), not—with Abhay—*atta-m-āyāe* = *ātmanā ādāya*

<sup>5</sup> (286a) Repetition of V 4<sup>13</sup> At the end a gāhā summarizing  
VI 10 \* \*

## SAYA VII

*āhāra<sup>1</sup> virai<sup>2</sup> thāvara<sup>3</sup> jīvā<sup>4</sup> pakkhī<sup>5</sup> ya āu<sup>6</sup> anagāi e<sup>7</sup>  
chaumattha<sup>8</sup> asamvuda<sup>9</sup> annautthi<sup>10</sup> dasa sattamammi sae*

### 1. ĀHĀRA.

<sup>1</sup> (287a) a Beings in general (*jīvā*) and A<sup>1</sup>, when about to be reborn, stay without attraction of matter (*a n ā h ā r a y a*) for three samayas at the utmost —b Attraction of matter is at its lowest point (*savv'appa*) during the first samaya of the new rebirth (*padhama-samayōvavanne*) or during the last samaya of the former existence (*ca rama-samaya-bhava-tthe* [Abhay ])

a This depends on whether their course to reach the place of their new rebirth is straight (*rju-gati*) scil takes only one samaya, or deflected (*vigrahāg*) scil takes two, three or four (or according to some even five, cf also Abhay on Thāna 177b) samayas Cf I 7<sup>1</sup>, XIV 1<sup>2-3</sup>, XXXIV 1 1, *Lehre* par 95

<sup>2</sup> (288a) Memorandum on the shape of the world, *jāva* referring to V 9<sup>4</sup> In the whole of that world the kevalin discerns (*jānai pāsai*) what is a soul and what is not (*jīve vi      ajīve vi .*) before he attains Siddhi (*antam karei*)

The ref to V 9<sup>4</sup> only introduces the statement on the kevalin

<sup>3a</sup> (288b) If a layman (*samanōvāsaga*) who has practised *sāmānya* stays in a house where a monk is (or monks are) living (*samanōvāsae acchamāna*), he performs a profane action (*sam-parāiyā kiriya*), not a religious action (an action in agreement with monachal duties, *iriyāvahiyā k* ), because his self is attached to [harmful instrumental, Abhay ] activity (*āyā ahigaranī bhavai*, the text has *ahigaranibhavai*)

In *samanōvāsae acchamāna* (cf *samanōvassae acch* in VIII 5<sup>1</sup>) *samanōvāsaya* = *śramaṇḍpāśraya sādhu-vasati*, Abhay , cf *Lehre* p 180, n 1 and *Doctrine* p 285, n 1

<sup>3b</sup> (288b) If a layman who has renounced harmful activity against animals (*tasa-pāna-samārambha*) or plants but not against earth hurts an animal or cuts the root of a plant while digging, he does not break his vow because he had not the intention to hurt [that animal or plant] (*no tassa [scil trasa-prānasya etc] arvāyāe āuttai*)

<sup>3c</sup> (289a) If a layman gives pure food to a true (*tahā-rūva*) *saṃānā* or *māhāna*, he gives him inner harmony (*saṃāhu*) Doing so he gains inner harmony himself (*saṃāhu-kāi ae nam tam eva saṃāhūm padilabhai*) and will finally attain Siddhi (*antam kai ei*).

On liberation being the ultimate reward of *dāna* Abhay quotes a gāhā

<sup>4</sup> (289b) The state of one who is free from karman (*akammassa gai*) must be conceived as (1) a state of being unconnected, undefiled and of distinct condition (*nissangayāe niranganayāe gai-parināmenam*), (2) a state in which all fetters have been broken (*bandhana-cheyanayāe*), (3) a state in which all fuel has been consumed (*nirandhanayāe* [text], *nirindha*<sup>o</sup> [comm]), (4) a state of being determined (*puvva-ppaogenam*) Illustrative similes (1) a bottle-gourd with a crust of dry clay rises from the river-bed to the surface of the water as soon as the clay is soaked off, (2) the pods of certain leguminous plants (5 names), when dried by the heat, burst open and the seeds jump away from them, (3) having left the fire the smoke goes upward of its own accord (*vīśasāe*) and undisturbedly, (4) having left the bow the arrow undisturbedly goes to the target

*niranganayā* is *niranganatā* (Pischel 234), not *nirāgatā* (Abhay) *nirandhana-yā* for *nirindha*<sup>o</sup> dissimilation (Pischel 54)? *puvva-ppaogenam* according to SCHUBRING, *Worte Mv* p 22, means 'kraft überkommenen Antriebes' — Also in Nāya 6 Mv uses the well-known simile of the bottle-gourd

<sup>5</sup> (290b) He who suffers is affected by suffering (*dukkhī dukkhenam phude* [for usual *putthe*]), attracts (*pariyā[ī?]*yai = *pariyādadāti*, Abhay), rouses, experiences and annihilates suffering He who does not suffer is not affected etc Specification for HAMG

According to Abhay *dukkha* is *karman* and, consequently, an *adukkhi* is a Siddha Considering the wording of the context the specification for HAMG is rather questionable since *dukkhi neraiya* is self-evident and

*adukkhi neraya* is impossible. Or are we supposed to understand *no adukkhi neraya dukkhenan phude* as 'not being exempt from suffering a H is affected by suffering'?

<sup>6</sup> (291a) A monk (*anagāra*) who moves and handles his equipment without attentiveness (*anāuttam*) performs a profane action (*samparāiyā kiriyā*), not an action in agreement with his monachal duties (*iriyāvaluyā k*), because the four passions are not extinguished in him (*avocchinna*) and because he acts against the precepts (*ussuttam iiyai*)

Cf III 3<sup>1d</sup>

<sup>7a</sup> (291a) Food and drink (*pāna-bhoyana*), though pure, are called 'carbonaceous' (*sangāla*) if a monk or a nun (*niggantha*, <sup>°</sup>*thī*) consumes them in an excited and greedy way (*mucchie giddhe gadhie* [gattue, comm] *ajjhovavanne*), 'smoky' (*sadhūma*) if they consume them reluctantly (*mahayā-2-appattiya-kohakilāmam karemāna*), 'deteriorated by extras' (*saṃjayanā-dosa-duttha*) if they season or spice them. Description of the opposite *vūngāla*, *vīyadhlūma*, *saṃjayanā-dosa-vippamukka*

*asana* 4 means *asana pāṇa khāma sāma*, see *Lehre* par 154 —For *ngāla* etc cf JACOBI, SBE XLV p 134 n

<sup>7b</sup> (291b) Food and drink (*pāna-bhoyana*), though pure, are called 'exceeding space (!)' (*khettāikkanta*) if a monk or a nun (*niggantha*, <sup>°</sup>*thī*) gets them [scil if they are brought to them?] before dawn and consumes them after dawn, 'exceeding time' (*kālāikkanta*) if he or she gets them (scil if they are brought to them?) during the first *porisī* and consumes them after the last *porisī* of the day, 'exceeding the way' (*maggāikkanta*) if they take them along for more than half a yojana, 'exceeding measure' if they consume more than thirty-two morsels (*kavala*) as big as a chicken's egg

Monks and nuns who consume only 8, 12, 16, 24 or 32 such morsels are called 'eating little' (*app'āhāra*), 'eating half of a moderate quantity' (*avaddh'omoyariya*), 'eating half of the normal quantity' (*du-bhāga-patta*), 'eating a moderate quantity' (*omo-yariya*) and 'eating the normal quantity' (*pamāna-patta*) resp, he who eats one morsel (*gāsa*) less [than the normal quantity?]

is called 'not eating to his heart's content' (*no-pakāma-rasa-bhoi*)

Abhay's explanation of *khetṭākkanta* is rather far-fetched *kṣetra* = *tāpa-kṣetra* 'the range of the shining sun, a day' *kṣetra* may originally have been the area within which a *gana* secured its maintenance, when there were several *ganas* such a delimitation may indeed have been necessary —'if it is brought to them' was added for the reason explained, with some hesitation, in *Lehre* par 155 *pacchimā porisī* might also mean 'a later *p*', but whether *padhamā p* may be 'a former *p*' is rather questionable The exact interpretation of the text remains in doubt —*attha kukkudi- tti vattavvam siyā* cf Vav 8, 16 and Uvav par 30 II

<sup>8</sup> (293a) Question what is meant by food gained without a sharp or blunt tool, [only] transformed by such a tool, and obtained conformably to the precepts? Answer this means that a monk or a nun (*niggaṇṭha*, <sup>°</sup>*thī*), having quitted all sharp and blunt tools and all adornments, takes a food that has lost its natural form [by preparation], that is lifeless and conforms to the well-known requirements, that they take this food without making any noise, without hurrying or delaying, without spilling and only in order to preserve life and make self-discipline possible, as if he~she was a snake [drawing its prey] in[to] its hole \* \*

Cf Sūy 2, 1, 56 translated by SCHUBRING, *Worte Mv* p 40 seq — *satthāya sattha-parmāniya* cf V 2<sup>2</sup>—*esiya vesiya samudāniya* a stereotyped expression supposed to mean *esiya* ( *gaveṣita*) 'sought', *vesika* 'given on account of the monk's habit', *sāmudāni* (probably better *samuddā* as is sometimes found) i.e 'obtained by *bhikṣā-samūha*, not the whole of it in one place', cf HOERNLE's transl of Uvās, n 146 —*asurasuram avacavacam* (with privative *a-*) are onomatopoetic words (*arukarana-sabda*, Abhay) — For *nava-kodi-parisuddha* see SCHUBRING, *Das Mahāniśīha-sutta* (Berlin 1918), p 70, for the other *doṣas* see JACOBI, *SBE XLV*, p 131 seqq — As for the simile of the snake, Abhay thinks of the swift adroitness of the snake and equates *bilam śarīram* (scil *āhāravatī*), whereas Śīlāṅka refers to the sādhu's apathetic swallowing —Note that *nikkhitta-sattha-musale* is a trimeter, called 'Rumpf-Veḍha' by ALSDORF in *Asiatica, Festschrift Friedrich Weller* (Leipzig 1954), p 2 —*vavagaya-cuya-* is a complete vedha

## 2 VIRAI

<sup>1</sup> (294b) He who says (*vadamāna*) he has renounced (*paccakkhāya, paccakkhāna virai*) [harmful actions against] all living beings and does not know the difference between living beings

and lifeless matter or between mobile (*tasa*) and immobile (*thāvara*) living beings practises a false renunciation (is *du-paccakkhāya*) He is a liar, is active (*sakiriya*), lacks self-discipline, offends the commandments (*aviraya*), does not repel and renounce bad karman (*apadīhay'apaccakkhāya-pāvakamma*), is not closed [against the karmic influx] (*asamvuda*) and is wholly harmful and stupid (*eganta-danda, e-bāla*) Description of the opposite

<sup>2</sup> (295b) The ramification of renunciation A) Renunciation in the domain of the five fundamental *gunas* is either a) total (*savvamūla-guna-paccakkhāna*) or b) partial (*desa-m-g-p*), which means that one abstains either from all or only from grave 1) offences against living beings, 2) untruthfulness, etc [Cf the five *mahāvayas* and the five *anuvvayas* resp, *Lehre* par 170-171] —B) Renunciation in the domain of the additional *gunas* is either a) total (*savv'uttara-guna-paccakkhāna*) in which case it has ten forms [see comm, 1-8 form a *gāhā*] or b) partial (*des'u.-g-p*) in which case it has seven forms, viz 1) limitation of the area of one's undertakings etc [Cf the three *gunavvayas* and the four *sikkhāvayas*, *Lehre* par 170] To the latter is added the recommendation of voluntary death by starvation

Not all of the ten forms of *savv'uttara-guna-paccakkhāna* (cf also Thāna 498a) are equally clear Renunciation is here regarded as (1) practised on account of something in the future (*anāgaya*) or (2) in the past (*akkanta*), or as being (3) forced up (? *koḍi-sahya*), (4) persistently exercised [despite of indisposition, Abhay] (*myanṭiya*), (5) practised with exceptions (*s'ūgāra apavāda-yukta*, Abhay), (6) practised without exceptions (*aṇāgāra*), (7) measured [as to the number of *dattis*, morsels etc, Abhay] (*parimāṇa-kāda*), (8) extended to all [food and drink, Abhay] (*miravasesa*), (9) based on a conventional sign (? *sākeya*), (10) regulated in respect of time (? *addhāe*) Abhay quotes eleven *gāhās*

<sup>3</sup> (297b) On the question which kinds of renunciation are found with beings in general (*jīvā*) and with HAMG the *jīvā*, A<sup>5</sup> and M may be *mūla-guna-paccakkhāni* (A<sup>5</sup> only *desa-m-g-p*, Abhay quotes two *gāhās*) or *apaccakkhāni*, the other kinds of beings (H A<sup>1-4</sup> G) are *apaccakkhāni* The relative frequency of the different cases

<sup>4</sup> (298b) On the question whether beings are self-disciplined

or not or partly self-disciplined (*samjaya*, *as*, *samjayāś*), ref to Pannav 32 535a

<sup>5</sup> (298b) On the question whether beings are renunciant, not renunciant or partly renunciant (*paccakkhāni*, *ap*, *paccakkhānāp*) repetition of VI 4<sup>2a</sup>) The relative frequency of the different cases

<sup>6</sup> (299b) Beings in general (*jīvā*) and HAMG are eternal from the material point of view (*davv'atthayāe*), not eternal in respect of their conditions (*bhāv'atthayāe*) \* \*

### 3 THĀVARA

<sup>1</sup> (299b) The growth of plants (*vanassai thāvāra*) culminates (the plants are *savva-mahāhārāga*) in the rainy season (*pāusa-vāsā-rattesu*) and then gradually slows down during autumn, winter, spring and summer (when the plants are *savv'app'āhārāga*) Their florescence—viz the splendour of their leaves, flowers and fruits—culminates in summer, because then many souls originating from hot places of rebirth (*usina-jonīya jīva*) and [many] particles of matter (*poggala*) together rise to the state of vegetal beings (*vanassai kātiyattāe vakkamanti* etc )

For *pāusa-vāsā-rattesu* see *Lehre* p 135 [par 106], n 1

<sup>2</sup> (300a) The root, bulb (*kanda*) etc [cf Sūy II 3, 5] up to the seed of a plant are occupied (*phuda* = *puttha*) by souls of the same names With plants both the attraction of [nutritive] matter (*āhārenti*) and its transformation (*parināmenti*) start at the roots, the souls of which are connected (*padibaddha*) with the souls of earth[-beings] The souls of the bulbs are connected with those of the roots and so on

Cf. Sūy II 3, Pannav 30a seqq, Thāṇa 520b

<sup>3</sup> (300a) A number of plants (*āluya* etc) have an infinite number of souls (*ananta-jīva*) and multiple ways of being (*vivihāsatta*) [according to their different karmans, Abhay ]

*āluya* etc the same plants are listed in XXIII 1-11 but in both places the reading of the different names seems to be very defective

<sup>4</sup> (300b) Certain H and G—except Joisiyas [because Joisiyas always have the fiery lessā, Abhay ]—may have less karman than other H and G although the latter have a brighter lessā e g *kanha-lese nerare appa-kammatarāe nīla-lese nei aie mahā-kammatarāe* This depends on the [comparative] durations of the karmans in question (*thum paducca*)

*thum paducca* is explained by Abhay as follows a H with a black lessā, for instance, may have consumed such a part of his karman that the rest of it is smaller than the karman of a new-born H with a blue lessā, although its original amount, of course, had been bigger

<sup>5</sup> (301a) Perception is not annihilation, the former being karman, the latter non-karman This is true for HAMG and for the three times, past, present and future Perception and annihilation are not effected in the same samaya

See e g the 'momentary karman' in III 3<sup>1d</sup> and Sū II 3, 23

<sup>6</sup> (302a) The different kinds of beings (HAMG) considered in their entirety (*avvocchitti-nay'atthayāe*) are eternal, considered individually (*vocch -n -a*) they are not eternal \* \*

Abhay esteems the two points of view to be the same as those of substance (*dravya*) and quality (*paryāya*) Cf I 9<sup>8</sup> and VII 2<sup>6</sup>

#### 4 Jīvā

(302b) \* The six kinds of beings (*jīvā*) in samsāra, ref to Jīv 139a-143a One summarizing gāhā \* \*

#### 5 PAKKHI

(303b) \* The ways of coming into existence (*jonī-samgaha*) of flying animals (*khahayara pakkhi*) etc, ref to Jīv 132a-138a One summarizing gāhā \* \*

#### 6 Āu

<sup>1</sup> (304a) \* Beings produce (*pakarei*) their next quantity of life (*āuyā*) as HAMG in their present existences (*iha-gaya*), not

at the moment of being reborn nor after that moment. But they experience (*padisanveeī*) that *āuya* only at the moment of rebirth and afterwards. Before and during the process of rebirth their perception may be strong (*mahā-veyana*) or faint (*appa-v*), but after rebirth it is strong and—except on one occasion (*āhacca*) [namely when they are again reborn]—uniformly unhappy (*eganta-dukkha*) with H and uniformly happy (*eganta-sāya*) with G. AM experience happiness and unhappiness alternately (*vemāyāe*)

For the meaning of *āhacca* cf the half gāhā quoted by Abhay in his comm on VI 10<sup>3</sup>. In his comm on VII 6<sup>1</sup> he explains it as follows: H experience happiness when the hell-warders etc are absent, G experience unhappiness when they come in for blows and the like!

<sup>2</sup> (304b) Beings (HAMG) are *anābhoga-nivvattiy'āuya*, not *ābh-n-ā* they acquire a certain *āuya* without being aware of it

For (*an*)*ābhoga* cf also XXV 6<sup>(1)</sup> and 7<sup>2a</sup>, for <sup>o</sup>-*nivvattiy'āuya* cf VI 4<sup>2</sup>

<sup>3a</sup> (304b) By [the eighteen sins (see I 9<sup>1</sup>) scil by] injury of living beings (*pānāivāya*) up to false belief (*micchādamsaṇa-salla*) souls (HAMG) produce karman that will be experienced as suffering (*kakkasa-veyanijja*), by abstinence from these sins souls (only M) produce karman that will be experienced without suffering (*akakkasa-v*)

Cf *Lehre* par 167 To illustrate *karkaśa-* and *akarkasa-vedanīya* Abhay refers to such cases as the ācārya Skandaka and Bharata resp

<sup>3b</sup> (304b) By compassion (*anukampā*) on all living beings and by not afflicting (*adukkhanayā*) them souls (HAMG) produce karman that will be experienced in a pleasant way (*sāyā-veyanijja*), by the reverse karman that will be experienced in an unpleasant way (*assāyā-v*) is produced

<sup>4</sup> (305a) = Jambudd 164a description of the conditions (*āgāra-bhāva-padoyāra*) of Bharaha vāsa and (307a) of man in the very worst epoch (*dusama-dusamā*) of the present *osappī* \* \*

Cf VI 7<sup>3</sup>, the pendant on *susama-susamā*, cf also *Lehre* par 120—Vedhas

## 7 ANAGĀRA

<sup>1</sup> (309b) When a monk who is closed [against karmic influx] (*samvuda an a g ār a*) moves and handles his equipment in an attentive way (*āuttam*) he commits an action in agreement with his religious duties (*īriyāvahiyā kiriyā*), not a profane action (*samparāiyā k*), because in him the four passions are extinguished (*vocchinna*) and he acts in agreement with the precepts (*ahā-suttam eva riyai*)

<sup>2</sup> (309b) Both pleasures (*kāma*) and enjoyments (*bhoga*) relate to objects that have a shape (*rūpi*), objects that are endowed with or devoid of reason (*sacittā vi acittā vi*) and objects that are alive or not (*jīvā vi ajīvā vi*) Pleasures relate to sounds and forms, enjoyments to smells, tastes and tactile impressions The five *kāma-bhogas* relate to all five impressions

Only living beings have pleasures and enjoyments In proportion to the number of their senses beings are *bhogi* (A<sup>1-3</sup>) or *kāmu vi bhogi vi* (HA<sup>4 5</sup> MG) At the end the relative frequency of the classes of beings in question

Goy is addressed as *samaṇ'āuso* —Cf *Lehre* par 174 *kāma* pleasure, delectation ‘without enjoyment through contact with the body’, Abhay , cf *Lehre* par 67 end

<sup>3</sup> (311a) a An imperfect monk (*chaumattha*) who is bound to be reborn as a god, even if his earthly body (*bhogi*) has wasted away (*khīna*) [by asceticism etc ], is still able to enjoy great pleasures (*bhoga-bhogām*) thanks to his energy [that means if he wants] (*utthāna purisakkāra-parakkama*) Consequently (*tamhā*) being an ‘enjoyer’ who gives up enjoyments (*bhogī bhoge pariccayamāne*) he brings about a strong annihilation of karman and [thus] earns [that] great destiny (*mahā-pajjavasāne bhavai*) [of a divine rebirth] The same is true b with him who has reached transcendental cognition (*āhohuya*) and is bound to be reborn as a god, as well as c with him who has reached the highest degree of transcendental cognition (*para-m-āhohiya*) and d with the kevalin Both the *para-m-āhohiya* and the kevalin

[being *carama-śarīra*, Abhay] will attain liberation in their present existence

Cf also I 4<sup>5</sup> and *Lehre* par 81

<sup>4</sup> (311b) a In a certain sense it is predictable (*vattavvam siyā*) that, because of their mental blindness, beings without intellect (*asannino pānā*)—viz immobile beings (the five kinds of A<sup>1</sup>) and a few mobile ones (*chatthā ya egaryā tasā*, according to Abhay those that originate by coagulation *sammūrchimāh*)—have a purposeless perception (*akāma-nikaranā veyanā*) b Purposeless perception also exists with intelligent beings (*pabhu*), namely with such as are unable to 'see' (*pāsittae*) forms without having looked (*anijjhāttānam, anavayakkhittānam, anāloittānam*) at them from one side or another c Intelligent beings (*pabhu*), though, may also have purposive perception (*pakāma-nikaranā veyanā*) in which case they are unable to attain to or even to 'see' (*pāsittae*) the forms [scil the Tīrthankaras] on the opposite shore of the ocean of samsāra, as well as unable to attain to etc the world of the gods \* \*

*chatthā ya egaryā tasā* sounds like a śloka-pāda—There is a connection with <sup>2</sup> above in the terms *akāma* and *pakāma*, though *kāma* has a somewhat different meaning here *akāma* is *anicchā, amanaskatva*, Abhay, <sup>3</sup>-*nikarana* 'founded on'—The line of thought (which seems to originate from a sermon) might be the following man is either too stupid and unconcerned to have any abstract vision of his world or too concerned in that world to see beyond it—*maggao* = *mārgatas pr̄śphatas*, Abhay, cf *maggio pascāt* in Hemacandra's *Desināmamālā* vi, 111 Since *pāsao, uddham* and *ahe* are missing in the comm, they probably are additions

## 8 CHAUMATTHA

<sup>1</sup> (313a) The *chaumattha*, ref to I 4<sup>5</sup>

<sup>2</sup> (313a) The soul of an elephant and that of a *kunthu* are [substantially] equal, ref to Rāyap 139b

<sup>3</sup> (314a) For HAMG bad karman (*pāva kamma*) when bound is suffering (*dukkha*), when annihilated it is good luck (*suha*)

<sup>4</sup> (314a) HAMG have ten instincts (*sannā*) viz the instincts of nourishment, fear, sexual enjoyment, splendour (*pariggaha-*

*sannā*), anger, pride, deceit, greed, [the specific knowledge of the] world (? *loga-s*) and instinct as such (? *ogha-s*)

*Lehre* par 71 translates *loga* with 'Weltliehkeit' and *ogha* with 'Triebhaftigkeit' ('worldliness and all carnal desires', *Doctrine*) Since Abhay (also on Thāna 505a) and other authors (cf. Malayagiri on Pannav 8 222b) call *loka-saṃyāñā* a function of knowledge (*jñānōpayoga*) and *ogha-s* a function of belief or view (*darsanōpayoga*) maybe the instincts relating to specific knowledge (*viśeṣāvabodha*, Abhay) and instinct as such (*sāmānyāvabodha*, Abhay) are meant

<sup>5</sup> (314a) [No dialogue] H experience ten painful sensations (*veyanīya*) cold, heat, hunger, thirst, itch, subjection (*parajjha*), fever, burning [torments] (*dāha*), fear and grief (*soga*)

Cf. Thāna 505a where the series ends in *parajjha bhaya soga jara vālu* (= *vyādhu* for Vīy *dāha*)

<sup>6</sup> (314b) The elephant and the *kunthu* both act in the same non-renunciant way (*saṃā c' eva apaccakkhāna-kiriya kajjai*) scil. they both act in contravention of the commandments (*aviraiṃ paducca*)

Cf. I 9<sup>6</sup> and VII 8<sup>2</sup>

<sup>7</sup> (314b) Repetition of I 9<sup>7-8</sup>

## 9 ASAMVUDA

<sup>1</sup> (315a) To produce objects of some colour or other, of some shape or other and to transform them as to colour, smell, touch, weight, temperature and the property of adhering, a monk who is not closed [against karmic influx] (*saṃvudha*) must attract particles of matter from without, these particles, however, belong to his earthly sphere (*tha-gaya*) Ref to VI 9<sup>2</sup>

<sup>2</sup> (315b) In the 'War of the Big Stones' (*Mahā-silā-kantaga samgāma*, also *Mahā-silāya kantaya*) king Kūniya Vīdehapputta, sitting on his elephant Udāi behind Sakka who has magically entered (*viuvvittānam*) an impregnable disk-shaped cuirass (*abhejja-kavaya vaira-padirūvaga*), triumphs over eighteen tribal chiefs (*gana-rāya*), viz the nine Mallai and the nine Lecchai kings of Kāsi and Kosala References to Uvav (vedhas)

The name 'War of the Big Stones' means that in the experience

of the fighting men and animals the touch of a blade of grass, a leaf, a piece of wood or a pebble was as painful as a blow with a big stone In that war 8 400 000 men were killed, being immoral (*nissila*), non-renunciant (*mppaccakkhāna*) etc they were reborn as H and A

Cf the comm on <sup>3</sup> below

<sup>3a</sup> (319a) In the 'War of the Chariot with the Mace' (*Rahamusala sangāma*) king Kūniya Vīdehāputta, sitting on his elephant Bhūyānanda, protected in front by Sakka in the same way as in <sup>2</sup> above and protected at the back (*maggao*) by Camara who has magically entered (*viuvvittānam*) a large metal [back-plate] shaped like an ascetic's cup (*āyasa khidina-padirūvaga*), in the same way triumphs over the same tribal chiefs This was called the 'War of the Chariot with the Mace' because a war-chariot equipped with a mace moved about of itself (without a horse, a driver and a warrior), massacring the enemies 9 600 000 men were killed, 10 000 of whom were reborn as the roe of a fish (*macchīe kucchumsi*), one was reborn among the gods, one in a good family (see <sup>3c-d</sup> below), the others among H and A

According to Abhay the Mallakis belong to Kāsī (Benares) and the Lecchakis (Līcchavis) to Kosala (Oudh) The comm also relates the origin of this war When Kūnika was king at Campā his two younger brothers Halla and Vihalla owned a scent-elephant named Secanaka Knowing that Padmāvatī, Kūnika's wife wanted to have it, Halla and Vihalla fled with Secanaka to Ceṭaka, their maternal grand-father, the king of Vāsāli Ceṭaka refused to extradite them to Kūnika In order to attack Ceṭaka Kūnika called up ten half-brothers (*bhūnna-mātrka bhrātr*) Ceṭaka, on his part, convoked eighteen tribal chiefs (*gana-rāja*) Each of the thirty chiefs (Kūnika + 10 half-brothers + Ceṭaka + 18 tribal chiefs) commanded an army of 3 000 elephants, war-chariots and horses, and 3 kotis of men Kūnika's army draws up in the eagle array (*garuḍa-vyūha*), Ceṭaka's in the *sāgara* (for *śākāta* or *śakata* 'waggon') array At first the tide of battle favours Ceṭaka On the eleventh day Kūnika propitiates the gods with an *aṣṭama-bhakta* fast Śakra, though refusing to fight against the śrāvaka Ceṭaka, protects Kūnika by making (*kṛtavat*) an impregnable *vajra*-shaped cuirass And Camara magically enters (*vikurvitavat*) into two weapons (*saṃgrāma'*), the *mahāśilā-kaṇṭaka* and the *ratha-musala* According to Monier-Williams *mahā-śilā* is a *śata-ghnī*, i e 'a stone or cylindrical piece of wood studded with iron pikes', thence, probably, *kaṇṭaka* For the elephant Secanaka ('Sprinkler') and the War of the Big Stones see also Nir (cf par 9 of my introduction to the edition of that text) and Āvaśyaka Cūrṇi (Ratlam 1928) II pp 164-174 According to Abhay a *gana-rāja* is the leader of a coterie

(*samutpanne prayojane ye ganayi kurvanti*), a vassal (*sāmanta*) —As for 8 400 000 and 9 600 000 it may be noticed that the Jains often use multiples of 12 (rather than 84) 'where they only fail to give precise details for something founded on fact' (*Lehre par 16*) —*maggao* see VII 7<sup>4</sup> comm —*kidhīqa* = *kiṭhīna vāñśa-mayas tāpasa-sambandhi bhājana-viśeṣah*, Abhay

<sup>3b</sup> (319b) Sakka helped Kūniya because he had known him in one of his (Kūniya's) former existences (*puvva-samgaiya*) [namely in Sakka's own former existence as the merchant Kārttika, Abhay, see XVIII 2] Camara did so because he had been acquainted with Kūniya in an earlier period of the latter's present life (*pariyāya-samgaiya*) [namely in Camara's former existence as the ascetic Pūrana, Abhay, see III 2<sup>1b</sup>]

<sup>3c</sup> (320a) Rumour has it that many of those who were killed in such wars were reborn among the gods Against this My informs Goy of the following

The layman Varuna Nāganattuya of Vesālī, having been ordered (*ānatta*) to participate in the War of the Chariot with the Mace (narrative clichés referring to <sup>2</sup> 3<sup>a</sup> above), made a vow to fight only if he was attacked In the battle he killed an enemy (cliché of the 'equal' enemy known from I 8<sup>3</sup>) after having himself been mortally wounded by him (cliché of the archer known from V 6<sup>4</sup>) Varuna Nāganattuya left the battle-field and died in solitude on a bed of darbha-grass after having pronounced the formula of worship and taken the monachal vows, ref to II 1<sup>6b</sup>

A friend of the same age, who was also wounded, followed Varuna's example and died after having taken the layman's *sīla-*, *anu-* and *gunavayas* In honour of Varuna Nāganattuya the Vānamantaras caused a fragrant rain to fall, seeing which people started the rumour mentioned at the beginning of the text

One of the preparatives of Varuna Nāganattuya's and his friend's death is *sall'uddharana* (along with *āloyaṇa-paṭikkamaṇa*), for which see Mahānis, chapter I

<sup>3d</sup> (321b) Actually Varuna Nāganattuya was reborn in the Sohamma heaven, his friend in a good family Later on both will achieve salvation \* \*

## 10 ANNAUTTHI

<sup>1</sup> (323b) \* A group of dissidents (*anānāuttihiyā*)—their names are Kālodāī, Selodāī, Sevālodāī, Udaya, Nāmudaya, Tam-mudaya, Annavālaya, Selavālaya, Sankhavālaya, Suhatthi, Gāhāvai—do not understand the samana Nāyaputta's (i e Mv's) explanation of the five fundamental entities (*atthikāya*), namely why he says that Motion (*dhamma*), Rest (*adhamma*) and Space (*āgāsa*) are both inanimate (*ajīva*) and devoid of form (*arūpi*), whereas Matter (*poggala*) is inanimate and corporeal (possessing form, *rūpi*) and Soul (*jīva*) is living (*jīva*) and incorporeal. They question Goy about it. Goy, however, turns them away with the assurance that the Jainas ('we') do not tell any nonsense (*no khalu vayam, devānuppiyā, 'atthi-bhāvam n' atthi' tti vayāmo, 'natthi-bhāvam atthi' tti vayāmo*) and that they must themselves thrash out the truth about that tenet (*tam ceyasā khaluubbhe, devānuppiyā, eyam attham sayam eva paccuvekkhaha* )

Then Kālodāī questions Mv on the same problem. Mv first confirms the truth of the tenet, then explains that one can lie, stand, sit etc (*cakkhyā kesi āsaittae vā* ) only on *poggala*, the corporeal inanimate *atthikāya*, and that bad deeds get their karmic retribution (*pāvā kammā pāvā-phala-vivāga-samjuttā kajjanti*) only in the living incorporeal soul, not in matter

Kālodāī's conversion and the beginning of his monachal career, ref to II 1<sup>6</sup>

Cf XVIII 7<sup>4</sup>—In VIII 5<sup>3</sup> we shall meet the Ajīviya laymen Udaya, Nāmudaya and Sankhavālaya—In the introductory passages the text twice refers to a *Nīyanṭh'uddesa* in the second saya (cf also XI 9<sup>1</sup>) the place in question seems to be the end of II 5<sup>6</sup>—Note that *vayam* 'we' adds a curious personal ring to Goy's refusal

<sup>2</sup> (325a) In the sanctuary Gunasīlāya near Rāy the monk (*anagāra*) Kālodāī questions Mv <sup>a</sup> (325a) Bad deeds get a bad karmic retribution, simile just as delicious food well prepared with the 'eighteen condiments' to which poison has been added (*visa-sammissa*) is favorable at first sight (*āvāe bhaddae bhavai*) but proves to be wholly noxious during its digestion (*parinamamāna*), likewise the 'eighteen sins' (see I 9<sup>1</sup>) etc , ref to VI 3<sup>1</sup> Good deeds get a good karmic reward (*kallānā kammā* etc ),

simile just as delicious food well prepared with the ‘eighteen condiments’ to which some medicine has been added (*osahamissa*) is unfavorable at first sight but proves to be salutary, likewise abstinence from the ‘eighteen sins’ etc

Abhay quotes two *gāhās* on the eighteen condiments (*vanyana*)

<sup>b</sup> (326b) Of two equal men (cliché known from I 8<sup>3</sup>) karman, action, karmic influx and perception are stronger with the one that lights a fire-body than with the one that extinguishes it the first man’s deed is more injurious (*bahuyarāgam samārambhai*) to the bodies of earth, water, wind, plants and animals though less injurious to the fire-body, while with the second man’s action the reverse is true <sup>c</sup> (327a) Also inanimate (*acitta*) particles of matter may give off light and heat, namely on the place where the fiery lessā emitted (*nisattha*) by an angry monk falls down

End of the episode Kālodār’s monachal career and final liberation, ref to I 9<sup>5</sup>

On *teya-msagga* see saya XV

## S A Y A VIII

*poggala<sup>1</sup> āsīvisa<sup>2</sup> iukkha<sup>3</sup> kiriya<sup>4</sup> Ājīva<sup>5</sup> phāsuyam<sup>6</sup> adatte<sup>7</sup> padinīya<sup>8</sup> bandha<sup>9</sup> āi āhanā<sup>10</sup> ya dasa atthamammi sae*

### I POGGALA

<sup>1</sup> (328a) \* The transformation of particles of matter (*poggala*) is occasioned by a [karmic] impulse (*paoga-parinaya*) or by a spontaneous development (*vīsasā-parinaya*) or by a mixture of both (*mīsasā-* or *mīsā-parinaya*) The animate world (implicit ref to part of Pannav 1 23a-69b) results from the first (328b) and the third (332a) kinds of transformation *paoga-parinaya* *poggala* *eg'indriya-paoga-parinaya* etc, *mīsā-p* *pogg* *eg'indriya-mīsā-p* etc Colour, smell, taste, touch and shape (*samthāna*) result from the second kind (332a) *vīsasā-p* *pogg* *vanna-p* etc, ref to part of Pannav 1 9b-17a

<sup>2</sup> (332b) In the same way a substance (*davva*) results from the three kinds of transformation [of *poggalas*] *paoga-parinaya* (332b), *mīsā-p* (334b) and *vīsasā-p* (334b) —The same topic (336a) applied to two, three, four etc up to an infinite number of substances —Calculation (340a) of the relative frequency of the possibilities \* \*

### 2 ĀSĪVISA

<sup>1</sup> (340a) There are natural snakes (*jāi-āsīvīsā*) and metaphorical snakes (*kamma-āsīvisa*) [scil beings whose actions (*kamma kriyā*, namely curses and the like, Abhay) are as disastrous as a snake's] With their poison the four kinds of natural snakes (*vicchuya* [= *vrścīka*], *mandukka*, *uraga*, *manussa*)

may pervade bodies as big as the half of Bharaha, Bharaha, Jambuddīva and Samayakhetta resp —The occurrence of the metaphorical snakes among AMG

The residue of a sermon? Cf also Introduction, note <sup>24</sup>

<sup>2</sup> (342a) [No dialogue] Only the kevalin, not the imperfect monk (*chaumattha*) wholly discerns (*jānai pāsai*) the following ten items the fundamental entities [1] Motion, [2] Rest and [3] Space, [4] the soul not joined to a body, *jīva a-sarīra-paṭibaddha*, [5] the [separate?] atom, [6] sound, *sadda*, [7] smell, [8] wind, *vāya*, [9] who will be a Jīna and who will not, and [10] who will attain liberation and who will not

Cf Thāna 505b —*jīva a-sarīra-paṭibaddha siddha*, Abhay

<sup>3</sup> (342b) a The five kinds of knowledge (*nāna*, ref to Rāyap 130a), the three kinds of non-knowledge (or false knowledge *annāna*, ref to Nandi 65a) and their further ramification b On the question whether souls (*jīvā*), HAMG and Siddhas, (345b) beings bound to be reborn as HAMG or to attain liberation (*niraya-gaiyā siddha-gaiyā*) and beings considered in connection with the possession or non-possession of senses, bodies, size (*suhuma* etc), development (*pajjatta[ga]* etc), karmic destiny (*niraya-bhavattha* etc, also *bhava-siddhiya* etc) and intellect (*sanni* etc) are *nāni* and *annāni*, scil which kinds of knowledge and non-knowledge they possess

For the details see *Lehre* par 78-81

<sup>4</sup> (348a) The ramification of the ten faculties (*laddhi*) in the domains of [1] knowledge (5 kinds) and non-knowledge (3 kinds), [2] belief (3 kinds, *Lehre* par 169), [3] conduct (5 kinds, *Lehre* par 177), [4] imperfect conduct (*carittācaritta*), [5] giving (*dāna*), [6] taking (*lābha*), [7] enjoying (*bhoga*) and [8] using (*uvabhoga*) —[4-8] without further subdivision, *eg'āgāra*—, [9] willing (*vīrya*, 3 kinds *Lehre* p 182, n 5 = *Doctrine* p 288, n 5) and [10] the senses (*indiya*, 5 kinds) —On the question whether beings that are or are not in possession of these *laddhis* are *nāni* and ~ or *annāni*

These faculties result from the fact that such karmans as cloud, confuse or obstruct them are annihilated, suppressed or partly annihilated and

partly suppressed, Abhay —Cf also Tattv II 4-5 —On *parihāra-visuddhiyacaritta* Abhay quotes thirteen gāhās

<sup>5</sup> (354b) On the question whether beings that are or are not in possession of other faculties and qualities—viz formally distinct and indistinct imagination (*sāgārōvautta, anāgārōvautta*), activity (*sajogi, ajogi*), lessā (*salessa, alessa*), passion (*sakasāt, akasāt*), sex (*avedaga, savedaga*) and attraction of matter [to build the body] (*āhāraga, anāhāraga*)—must be regarded as *nāni* and ~ or *annāni*

<sup>6</sup> (356a) The range (*visaya*) of the five forms of knowledge and of the three forms of non-knowledge considered from the point of view of matter, space, time and condition (*davvao khettao kālao bhāvao*), ref to Nandī 97a and 107b (357a) Their duration (ref to Pannav 18 389a), interruption (ref to Jīv 459a), relative frequency (ref to Pannav 3 136b), their conditions (*pajjava*) and the relative frequency of the same \* \*

Cf *Lehre* par 79 end —Abhay quotes Bhāṣya and Nandī-ṭīkā

### 3 RUKKHA

<sup>1</sup> (364a) Classification of the trees (*r u k k h a*) according to their number of souls which may be x (ref to Pannav 1 33a), c (ref to 1b 31a-32a) or  $\infty$  (ref to Viy VII 3<sup>3</sup>)

Cf Thāna 122b

<sup>2</sup> (365a) The spaces (*je antarā*) caused by making incisions in an animal's or a man's body are contiguous (*phuda = puttha*) to units of their soul (*jīva-paesa*), when the body (or rather such an incision *jam antaram, te antare*) is touched, scratched, cut or burnt, the units of the soul are not affected

Cf XIX 3<sup>4</sup> Soul and body have the same size, see JACOBI in *Göttingische Gelehrte Anzeigen* 1919, 17

<sup>3</sup> (365b) Objects considered to be relatively last or not last (*carima, acarima*), ref to Pannav 10 228b-245a \* \*

## 4 KIRIYĀ

(366b) \* The five kinds of action (*kiriyā*), viz *kātyā* k. etc (see III 3<sup>1a</sup>), ref to Pannav 22 435a-450a \* \*

## 5 ĀJĪVA

<sup>1</sup> (367a) At Rāy Goy questions Mv on a point raised by the Ājīvīyas addressing the Elders (*there bhagavante*) a If a layman who has practised sāmāya stays in a house where a monk is (or monks are) living (*samanōvāsagassa . sāmāya-kadassa samanōvassae* [cf VII 1<sup>3a</sup> °*ovāsae*] *acchamānassa*) and is robbed of some object, he [rightly] considers it to remain his property and tries to get it back [after having finished *sāmāya*, Abhay] For, altough from the point of view of his religious duties during that temporary approximation of the monk's way of life he has nothing to do with it (*tassa se bhande abhande bhavar* [*asamvyavahāryatvāt*, Abhay]), he still rightly regards the object as his property because he has not renounced (*aparinnāya apratyākhyāta*, Abhay) the sense of ownership (*māmatta-bhāva māmatā-parināma*, Abhay) b Likewise his wife remains his wife when she commits adultery under the same circumstances He indeed [rightly] considers her to be his wife because he has not cut (*avocchinna*) the ties of love (*pejjabandhana*)

Cf V 6<sup>2</sup> and VII 3<sup>1a</sup>, SBE XLV, p xviii — Note *se kenam kh'āi aṭṭhenam*

<sup>2</sup> (368b) With a layman (*samanōvāsaga*) renunciation of grave (*thūlaga*) harming, untruth, taking what is not given, sexual enjoyment and possession means that he confesses (*padikkamai*) past, repels (*samvarei*) present and renounces (*paccakkhāi*) future grave harming etc Each of these three he may do in forty-nine ways, namely in the domains of own doing, causation and consent, in thought, with word and body (*tiviham tivihenam*) or leaving out one or two of the two groups of three alternatives. Consequently there are one hundred and forty-seven possibilities (*sīyāla bhangā-saya*) for each vow [scil seven hundred and thirty-

five possibilities for the five vows, Abhay] At the end it is stated that this applies only to Jaina, not to Ājīviya laymen

The v1 (370a) *paccakkhāe paccakkhāvemāne* (instead of *apaccakkhāe paccāikkhamāne*) would imply that the text is an instruction for the use of gurus—On the permutation of the different possibilities Abhay quotes two gāhās Further on he gives six gāhās, quoted from a *vrddhōkti*, in refutation of certain objections

<sup>3</sup> (369b) According to the doctrine (*samaya*) of the Ājīviyas all beings are *akkhīna-padibhoi* (comm *a-paribhoi*), which means that they experience [karman] not yet realized [in agreeable or disagreeable feelings] Consequently [scil because all beings are bound to suffer] the Ājīviyas [think it is allowed to] use all kinds of violence to get their food Twelve Ājīviya laymen, though, (their names Tāla, Tālapalamba, Uvviha, Samviha, Avaviha, Udaya, Nāmudaya, Namudaya, Anuvālaya, Sankhāvālaya, Ayambula, Kāyaraya) shun five fruits as well as performing, causing and allowing fifteen practices They will be reborn in the heavens

I do not follow Abhay's explanation of *akkhīna* (*akṣīnam akṣīn'āyuṣkam aprāsukam*, i.e. Prākrit *aphāsuyam*), nor BASHAM's (*History and Doctrines of the Ājīvikas*, London 1951, p 122 'all beings whose [capacity for] enjoyment is unimpaired obtain their food by killing'), but SCHUBRING's (in his review of Basham's work, *ZDMG* 104 [1954], p 262 seq)—For the term *arihanta-devatā-ga*, see BASHAM o c, p 140 and 276, and SCHUBRING, o c, p 263—Three of the proper names also appeared in VII 10<sup>1</sup>, where they were names of *annautthiyas*, we shall meet Ayampula again in XV C 8

<sup>4</sup> (370a) The four classes of [gods and their] abodes \* \*

## 6 PHĀSUGA

<sup>1</sup> (373a) A layman (*samanōvāsaga*) who gives pure (*p hās u*) food to a *samana* or *māhana* recognizable as such (*tahā-rūva*) solely (*egantaso*) brings about annihilation of karman If the food is impure the annihilation of karman he brings about is still greater than the bad act he commits If, however, the recipient is unworthy and recognizable as such (*tahā-rūva assamjaya-aviray'apadihay'apaccakkhāya-pāvakamma*), giving pure or impure food merely is a bad act

Cf VII 1<sup>3c</sup>—According to the second statement the annihilation of karman gained by supporting the body of a pious man (*cāritra-kāyōpaśṭambhāt*, Abhay) is greater than the bad karman resulting from the harm done to the living beings (*jīva-ghātāt*) [that are in impure food]

<sup>2</sup> (374a) [No dialogue] If a monk (*niggantha*) who is given two up to ten lumps of food (*pinda*) or pieces of equipment—viz alms-bowl, brush, hand-broom, cache-sexe (*cola-patta*), woollen cloth (*kambala*), staff (*latthī*), litter (*samthāraga*)—only one of which is destined for him, the rest being destined for his superiors (*thera*), does not find his superiors, he must put these things aside on a solitary and clean spot

<sup>3</sup> (375a) A monk (*niggantha*) or a nun (<sup>o</sup>*thī*) commits some fault during his ~ her begging-tour, peregrination or sojourn in a village and immediately feels regret and penitence about it and sets out to confess it to his ~ her superior (*thera, pavattī*) The superiors, however, or the monk ~ nun become unable to speak (*amuhā*) or die before or when they meet, consequently confession is impossible In such cases of vis major the monk ~ nun still is loyal (*ārāhaya*), because ‘the action that is being performed equals the completed action’ Illustrations of this tenet cutting and burning a hair etc , throwing a new ( *tantugaya*, see VI 3<sup>1</sup>) cloth into a tub of Indian madder (*manjithā*)

*amuhā* = ‘*amukhāh*’ *nirvācah syur vāt’ādi-doṣāt*, Abhay On death making confession impossible Abhay quotes a gāhā —*chījāmāñe chinne* etc see I 1<sup>1</sup>

<sup>4</sup> (376b) Of a burning lamp and of a burning house only the light or fire (*joī agni*, Abhay) actually burns (*jhīyāī*)

<sup>5</sup> (376b) The number of actions (*kīriyā*, viz *kāriyā k* etc in III 3<sup>1a</sup>) one soul (*jīve*), the souls in general (*jīvā*) and HAMG may commit with regard to the five bodies (*orāhya-* etc ) of one (-*sarīrāo*) or several (-*sarīrehimto*) beings \* \*

Abhay makes quotations from Pannav

## 7. ADATTA.

<sup>1</sup> (379a) In the sanctuary Gunasilaya near Rāy *annautthiyas* argue with the Elders, Mv ’s disciples (*antevāsī therā bhagavanto*, ref to II 5<sup>5</sup>) a The dissidents accuse the Elders of lack of

self-discipline etc (ref to VII 2<sup>1</sup>), saying that they take things not given (*adinna a d a t t a*) when they regard as their property something that has been given to them but does not reach them by some cause or other The *theras* refute the argument on the ground of their tenet 'the action that is being performed equals the completed action' They return the accusation to the *annauthiyas* because the latter do not approve of that tenet b In the same way the *annauthiyas* accuse the *theras* of offending against the [living] earth by going etc The *theras* repel the charge, putting forward that they, unlike the *annauthiyas* themselves, do not tread the earth without reason and discrimination (*desam desenam vayāmo, paesam paesenam v*) Against the dissidents they contend that the tenet of the equality of the action that is being performed and the completed action also applies to going etc (*gamamāne gae vūkkamijjamāne vūkkante Rāyagiham nagaram sampāvukāme sampatte*) In conclusion they enunciate the lesson (*ajjhayana*) 'Contradictory Utterance on Gait' (*Gai-ppavāya*)

Cf XVIII 8<sup>2</sup>—*dījamāne dinne* etc and *gamamāne gae* etc, cf I 1<sup>1</sup>—*desam desenam* etc *nāviśeṣena* (Abhay), scil in accordance with the *īryā-samiti* (Lehre par 173)—For *pavāya* (*pravāda* or *prapāta*, Abhay) see Lehre par 38

<sup>2</sup> (38ob) Goy questions Mv on the fivefold *gai-ppavāya*, ref to Pannav 16 325b-328a \* \*

## 8 PADINĪYA

<sup>1</sup> (382a) \* There are three opponents (*padinīya*) a of venerable persons (*guru*), viz of an *āyariya*, an *uvajjhāya* and a *thera*, b of the stage of existence (*gai*), viz in this world, in the world beyond and in both worlds, c of the community (*saṁhā*), viz of a *kula*, a *gana* and the *sangha*, d of compassionate help (*anukampā*), viz with regard to an ascetic, an invalid and a young pupil, e of Tradition (*suya*), viz of its wording (*sutta*), its meaning (*attha*) and both, f of the [right] way of being (*bhāva*), viz of [right] knowledge, belief and conduct

Cf Thāna 170a where *suya* follows on *bhāva*, cf also Vav 10, 35—*anukampā bhakta-pān'ādibhir upaṭambha*, Abhay—Abhay quotes six gāhās

<sup>2</sup> (383a) [All] proceedings (*vavahāra*) [in the domain of confession etc] are determined by superior knowledge (*āgama*), tradition (*suya*), an order (*ānā*), a rule (*dhāranā*) or an accepted practice (*jīya*), the following criterion always coming into force in default of the preceding one

Cf Vav 10, 2 = Thāṇa 317b

<sup>3a</sup> (383b) The karman resulting from a religious action (*īryāvaliyā-kamma*) may be bound only by human beings (*manussa*, <sup>°</sup>*ssi*) who, though formerly women, men or 'neuters' (*itthī-*, *pūrīsa-* and *napumsaga-pacchākada*), have got rid of the sexual feeling (*avagaya-veya*, only masc) Calculation of the possible occurrences as to converted men and women in the past (*puvvapadivannaē paducca*) and the present (*padivajjamānaē pad*) Enumeration of the possibilities, for those who in the past have already bound that karman (*bandhi*), of binding it again in the present and in the future both in the course of their subsequent lives (*bhav'āgarisam paducca*) and within their present life (*gahan'āgarisam pad*) The binding always has a beginning and an end *Īryāvaliyā kamma* is always bound as a whole by the whole [*jīva*] (*savvenam savvam bandhai*)

*bhave anekatra* (386a, Abhay on *bhav'āgarisa*) seems to mean *anekeśu bhaveśu*, as opposed to *ekasmīnna eva bhave* (386b, on *gahan'āgarisa*)

<sup>3b</sup> (387b) HAMG, among M of the three sexes both those that have the sexual feeling (*ahaveya*) and those that have got rid of it (*avagaya-veya*), may bind karman resulting from a profane action (*samparāiya kamma*) Calculation etc as in <sup>3a</sup> above The binding may have a beginning or not, if it has a beginning it has also an end *Samparāiya kamma* is bound as a whole by the whole [*jīva*]

<sup>4</sup> (388b) a The twenty-two annoyances (*parīsaha*) appear (*samoyaranti*) with four kinds of karman (*kamma-pagadi*) in the following way [1] with knowledge-clouding karman *parīsahas* Nos 20 and 21 (of the list in Utt 2 = Samav 40b and in Tattv IX 9), [2] with the karman that must be perceived (*veyanijja kamma*) *parīsahas* Nos 1-5, 9, 11, 13 and 16-18, enumerated in a gāhā, [3] with the karman that disturbs belief *parīsaha* № 22,

[4] with the karman that disturbs conduct *parīsahas* Nos 6-8, 10, 12, 14 and 19, enumerated in a gāhā, [5] with the obstructing karman *parīsaha* № 15 b He who binds all eight kinds of karman, or seven kinds scil all except quantity of life, may perceive all of the twenty-two *parīsahas*, but only twenty of them at the same time since Nos 3 and 4 and Nos 9 and 10 exclude each other He who binds six kinds of karman scil all except quantity of life and disturbance (*sūksma-samparāya*, Abhay see *Lehre* par 183), i.e the common monk not wholly devoid of passion (*sarāga-chaumattha*), may perceive fourteen *parīsahas* (namely not those mentioned under [3] and [4] in a above), but only twelve at the same time since Nos 3 and 4 and Nos 9 and 11 (not 10 which does not exist here) exclude each other The same is true for the common monk who has suppressed or annihilated disturbing karman (*vīyarāga-chaumattha*, *upasānta-* and *ksīna-moha*, Abhay see *Lehre* 1b) and who, consequently, binds only one kind of karman [viz *veyanijja k*] Kevalins, whether still active (*sajogi-bhavattha-kevali*) or not (*ajogi-bh -k*), who also bind only *veyanijja k*, may perceive eleven *parīsahas* (namely those mentioned under [2] in a above) with the same mutual exclusions

Cf Tattv IX 9-17 (to 14 add 'resp') and *Lehre* par 176

<sup>5</sup> (392a) = Jambudd 458b-463b, see Introduction § 12 — a Though the [two] suns of Jambuddīva always have the same elevation [namely 800 yojanas above the (flat) surface of the earth, Abhay] at sunrise and sunset the sun is *dūre ya mūle ya*, which means that though [comparatively] far[ther by its oblique position with regard to the spectator] it [seemingly] is near[er the earth, as if it were rooting in or seated on it *mūla* = *āsanna*, Abhay], whereas at noon (*majjh'antriya-muhuttamsi*) it is *mūle ya dūre ya*, which means [comparatively] near[er by its perpendicular position] and [seemingly] far[ther from the earth] This is explained by the obstruction of the light (*lesā-padīghāya*) in the first and its glow (*lesā'bhitāva*) in the second case b Further particulars on the field of solar radiation (*khetta*) and its range (see *Lehre* par 127) c On other astral gods, ref to Jīv 345b \* \*

Note the more archaic form of the question in Viy *kenampi kh'āi aṭṭhenampi* as against *kamhā ṣampi* in Jambudd

## 9 BANDHA

<sup>a</sup> (394a) Junction (*b a n d h a*) is effected either A spontaneously (*vīsasā-b*) or B by an impulse (*paoga-b*)

(394a) A Spontaneous junction may I have no beginning (*anāya*) or II have a beginning (*sāya*)

I Spontaneous junction without beginning consists in the concatenation of [units of] Motion, Rest and Space (*dhamm'*-, *adhamm'*- and *āgās'atthikāya-anna-m-anna-anāya-vīsasā-bandha*) in which case the junction is partial (*desa-bandha*) [since there is no interpenetration] and eternally lasting (*savv'-addham*) —Infra the data regarding the duration of the different kinds of junction have, as a rule, been left out of consideration.

II Spontaneous junction has a beginning in the case of aggregates of 2 up to  $\infty$  units, which may be

(1) based on cohesion (*bandhana-paccaya*) due to differences of smoothness and roughness (*vemāya-niddhayāe*, *v-lukkhayāe*, *v-niddha-lukkhayāe*),

(2) based on decomposition (*bhāyana-paccaya*) as is the case with decomposed (*junna*) victuals,

(3) based on change (*parināma-paccaya*) as is the case with clouds (*abbha*) and the like, ref to Viy III 7<sup>a</sup> (195b)

*anna-m-anna-* and *desa-baddha*, not *savva-baddha* joined like the links of a chain, not like milk and water, Abhay, cf B III (2) d below —On *vemāya* Abhay quotes two gāhās according to which there is junction of smooth and smooth or rough and rough only if the degree (*guṇa*) of these properties is different, whereas there is junction of smooth and rough both of equal and of different degrees, except in the lowest degree (*jahanna-vaya*), cf *Lehre* par 59 end

(395b) B Junction effected by an impulse may

I be without beginning and end (*anāya apajjavasiya*) as is the case with the eight central units (*majjha-paesa*) of the soul, each junction of three of which is without beginning and end, the other [units of the soul, Abhay] have a beginning

II have a beginning but not an end (*sārya apajjavasiya*) as is the case with [according to Abhay the units of the souls of] Siddhas

III have a beginning and an end (*sārya sapajjavasiya*) In this case the junction is called

(1) *ālāvana-bandha*, e g with burdens of grass and the like tied with ropes etc

(2) *alliyāvana-b* , which is of four kinds, namely

(a) *lesanā-b* , e g in the case of stones joined with mortar and the like

(b) *uccaya-b* e g piled-up grass etc

(c) *samuccaya-b* e g buildings

(d) *sāhanana-b* , which is either *desa-s -b* (e g vehicles and all kinds of fabricated objects) or *savva-s -b* (e g a mixture of milk and water)

(3) *sarīra-b* , which is *puvva-paoga-paccaya* or *paduppanna-p -p* (see comm )

(4) *sarīra-ppaoga-bandha*, 'formation of the body', which is of five kinds in accordance with the five kinds of bodies see <sup>b</sup> seqq below

On I Abhay gives the explanation of the [Āvasyaka-?] Cūrṇi and drops that of [Haribhadra's Āvāsyaka-?] Tīkā because it is 'incomprehensible' — The notion *sarīra-bandha* [B III (3)], probably with the variant reading *sarīri-b* (*sarīri-b* , Abhay ), is not quite clear Professor SCHUBRING informed me of the following tentative interpretation (a) Beings within samsāra (*neraryāryā samsārāvatthā savva-jīvā*) may possess an unearthly body based on their earthly body existing thus far by the corresponding extension and contraction of the soul-units (*vistārita-saṃkocita-jīva-pradeśa*, Abhay ), this is called *puvva-paoga-sarīra-bandha* , (b) the kevalin ejects his karmic particles but they come back and form the so-called *daṇḍa* which is (or belongs to) a *teyaga sarīra*, this happens in the present and therefore the process is called *paduppanna-paoga-sarīra-bandha*

<sup>b</sup> (396b) The discussion starts with the *paoga-bandha* of the earthly body (specification for the different kinds of beings) Each of these *bandhas* arises with the appearance (*udaya*) of the karman of the same name The junction may be total or partial Total junction lasts one samaya, while the duration of partial junction varies with the different kinds of beings Also the

duration of the intermediate spaces of time (*antara*) is recorded  
At the end the relative frequency of the possible cases

<sup>c</sup> (404a) The same questions regarding the bodies of transformation and transposition, <sup>d</sup> (409b) the fiery body and <sup>e</sup> (410b) the karmic body

<sup>f</sup> (412b) There are six possibilities of simultaneous junction of the different bodies depending on the total or partial *bandha* of the earthly body, the body of transformation and the body of transposition

earthly body	body of transformation	body of transposition	fiery body	karmic body
<i>savva-bandha</i>	abandha	abandha	desa-bandha	desa-bandha
<i>desa-bandha</i>	↳	↳	↳	↳
abandha	<i>savva-bandha</i>	↳	↳	↳
↳	<i>desa-bandha</i>	↳	↳	↳
↳	abhanda	<i>savva-bandha</i>	↳	↳
↳	↳	<i>desa-bandha</i>	↳	↳

<sup>g</sup> (413b) The relative frequency of the possibilities described in <sup>f</sup> above \* \*

Abhay quotes and explains thirty-six Prākrit *vrddha-gāthās*

## 10 ĀRĀHANĀ

<sup>1</sup> (417a) *Annautthiyas* attach more importance either to moral conduct (*sīla*) or to knowledge (*suya*) According to Mv only he who has both of them is wholly loyal (*savv'ārāhaya*) [because he is] averse [from evil] (*uvaraya*) and conversant with religion (*vinnāya-dhamma*) He who lacks one resp the two of them does not fulfil one resp both of the said conditions and is only partly loyal (*des'ārāhaya*) resp wholly disloyal (*savva-virāhaya*)

*uvarae* (= *uparatah*) *mruttah sva-buddhyā pāpāt*, Abhay

<sup>2</sup> (418b) Loyalty (*ārāhānā*) is threefold scil relates to knowledge (*nān'ārāhanā*), belief (*damsan'ā*) and conduct (*caritt'ā*) Each of these is found in the degrees maximum

(*ukkosiya*, °*sa*), medium (*majjhima*, also *ajahanna-m-anukkosiya* or °*sa*) and minimum (*jahanna*). The possible combinations of these kinds and degrees of *ārāhanā* are as follows: the maximum degree of *nān'ārāhanā* goes with the maximum or the medium degree of *damsan'ā* and *caritt'ā*, whereas the maximum degree of *damsan'ā* and *caritt'ā* may go with all three degrees of *nān'ā*, moreover, the maximum degree of *damsan'ā* may go with all three degrees of *caritt'ā* but the maximum degree of *caritt'ā* always goes with the maximum degree of *damsan'ā*.

He who has reached the maximum degree of one of the three kinds of loyalty will attain liberation in his present life or be reborn in the uppermost heavens (*kappāīya*) or, in the case of *nān'ā* and *damsan'ā*, in the lower heavens (*kappōvaya*). Beings with the medium resp. minimum degree of one of the loyalties will attain liberation in their second or at the latest in their third rebirth (*bhava-ggahana*) resp. in their third or at the latest in their seventh or eighth rebirth.

The discussion on the possible combinations of the different kinds and degrees of loyalty is in a way illustrative of Jaina psychology.

<sup>3</sup> (420b) The five accidental changes (*poggala-parināma*) scil. the conditions resulting from them, viz. colour, smell, taste, touch and shape, of which there are five, two, five, eight and five kinds resp.

<sup>4</sup> (420b) One unit of matter (*poggal'atthikāya-paesa*) may be a substance (or an object, *davvam*) or part of one (*davva-dese*). The same topic is further discussed with two, three, four up to  $\zeta$  and  $\infty$  units of matter, from four on all eight possibilities are found, namely *davvam*, *davva-dese*, *davvāim*, *d -desā*, *davvam ca d -dese ya*, *davvam ca d -desā ya*, *davvāim ca d -dese ya*, *davvāim ca d -desā ya*.

<sup>5</sup> (421a) The space of the world (*log'āgāsa*) has  $\zeta$  units (*paesa*) and so has each separate soul.

Thence, probably, *asamkhejja loga* in V 9<sup>4</sup> and XXV 2<sup>3</sup>, cf. also XXV 4<sup>2</sup>. As is stated in *Lehre* par. 58 (with ref. to Thāna 251b) this does not refer, as Abhay wants us to believe, to the exceptional case of the kevalin who at the time of his *samugghāya* (ib. par. 89) projects his karman-bound soul-atoms as far as the end of the world.

<sup>6</sup> (421b) a For all beings (HAMG) there are eight kinds of karman (*kamma-pagadi*) b For all beings each of these kinds has an infinite number of units (*avibhāga-pariccheya*) c Each separate soul-unit (*jīva-paesā*) of a being in general (*jīva*) may be surrounded (*siya āvedhiya-parivedhiya*) or not (*siya no ā-p*) by an infinite number of units (*avibhāga-pariccheya*) of each of the eight kinds of karman As to the different kinds of beings taken separately *āvedhiya-parivedhiya* applies to HAG in all cases and to M in the case of the four *aghāt-kammas*, whereas *siya ā-p siya no ā-p* applies to M only in the case of the four *ghāt-kammas*

*avibhāga-pariccheyā mirapsā arīsā ity arthah, Abhay, scil paesā* —On cf Tattv VIII 25 In the general rule *no ā-p* applies to the kevalin, Abhay The term (*a*)*ghāt-kamma* (cf Tattv IX 11c) does not appear in the text and was used here only for brevity's sake

d (422b) The possibility of the simultaneous occurrence of the different kinds of karman in one being may be summarized in the following three rules [1] he who possesses *mohaniya kamma* necessarily also possesses (*tassa niyamā atthi*) the other kinds of karman, [2] he who possesses *nān'āvaranijja, damsan'āvaranijja* or *antarāya kamma* also possesses the other kinds of karman except *mohaniya kamma* which he may possess or not (*tassa siya atthi siya natthi*), [3] he who possesses *veyanijja, āuya-, nāma- or goya-kamma* also possesses the other kinds of karman except *nān'āvaranijja, damsan'āvaranijja, mohaniya* and *antarāya kamma* which he may possess or not

<sup>7</sup> (423b) The soul (*jīva*) is *poggali* scil possesses atoms of matter, namely in the senses, as well as *poggala*, i e individual This is also true for every being in the samsāra, but not for the Siddha who is only *poggala* \* \*

## S A Y A IX

*Jambuddīve<sup>1</sup> joisa<sup>2</sup> antara-dīvā<sup>3</sup> <sup>30</sup> asocca<sup>31</sup> Gangeya<sup>32</sup>  
Kundaggāme<sup>33</sup> purise<sup>34</sup> navamammi sae cauttisā*

### 1 JAMBUDDIVA

(425a) In the sanctuary Mānabhadda (usually Māni<sup>o</sup>) near Mihilā Goy questions Mv on the continent J a m b u d d i v a, ref to Jambudd I-VI 9b-427a \* \*

### 2 JOISA

(426b) \* The number of heavenly bodies (*joisyā*) above Jambuddīva, the Lavana Ocean and the other continents and oceans up to Sayambhūramana, ref to Jīv 300a, 303a seqq \* \*

### 3-30 ANTARA-DĪVĀ

(428a) \* The twenty-eight southern Intermediate Continents (*antara-dīva*), ref to Jīv 144b \* \*

### 31 ASOCĀ

<sup>a1</sup> (430a) \* Without having heard it (*asoccā*) from any of the ten kinds of people mentioned in V 4<sup>7</sup> one may alone (*kevalam* adv, *kevalenam*) a learn, from hearsay, the lore proclaimed by the kevalins (*kevali-pannattam dhammam labhejjā savanayāe*), b attain to wisdom (*bohim bujjhejjā*), c become a monk (*munde bhavittā agārāo anagāriyam pavaejjā*), d practise

chastity (*bambhacera-vāsam āvasejjā*), e be self-disciplined (*sam-jamenani samjamejjā*), f practise the repelling [of karmic influx] (*samwarenam samvai ejjā*) and g obtain the five kinds of knowledge (*ābhunibohiya-nānam* etc *uppādejjā*), if one has partly annihilated and partly suppressed (*khaōvasame kade*) the karmans that a cloud knowledge, b cloud belief, c obstruct religion (*dhamm'autarāya kainma*), and cloud d conduct, e zeal (*jayan'-āvaranijja kamma*), f the occupations (*ajjhavasān'āv k*) and g the five kinds of knowledge, resp To obtain the *kevala*-knowledge, however, the karman that clouds it must have been annihilated (*khae kade*)

*asoccā yathā pratyekabuddh'ādīh, Abhay —jayañā = yatana cāritra-viśeṣa-viśaya-viśya, Abhay*

<sup>a2</sup> (433a) This particular way of acquiring knowledge etc may lead to the negative *olu*-knowledge (*vibhange nāmam annāne*, also *vibhanga-nāna*) which is brought about if certain ascetical practices and good qualities (see comm ) go together with the *khaōvasama*-condition of the karmans that cloud it (scil the *vibhanga-nāna*, Abhay ) and with mental efforts (*īhā'pohamaggana-gavesana*) This *vibhanga-nāna* discerns (*jānai pāsai*)  $\frac{1}{4}$  of an angula at least and  $\epsilon$  thousands of yojanas at the most If orthodoxy (*sammatta*) enters, it may turn into positive *olu*-knowledge

For the ascetical practices see II 1<sup>6b</sup>, the good qualities are the same as those ascribed to Roha in I 6<sup>4</sup> with the exception of *pagai-mauya* and *p-umya* —Examples of people first acquiring *vibhanga-nāna* and converted to orthodoxy later on will be discussed in XI 9<sup>1</sup> and 12<sup>2</sup>

<sup>a3</sup> (434a) Physical and metaphysical description of the person in question he possesses one of the three bright (*visuddha*) lessās and the three foremost knowledges, he is active (*sajogi*) with mind, word and body, may have the faculty of concrete or abstract imagination (*sāgārōvautta, anāgārōvautta*), possesses the best joining of bones (*vairōsabha-nārāya-samghayana*), may possess each of the six shapes of the body (*samthāna*), is at least 7 *rayana* and at the utmost 500 *dhanu* tall, possesses a quantity of life of more than 8 years and of a crore of *puvvās* at the most, is either a man or a human 'neuter' (*purisa-napumsaga*), possesses the four passions in the lowest degree (*samjalana*), his occupa-

tions (*ajjhavasāna*) are commendable (*pasattha*) and he earns an infinite number of rebirths in the four species

<sup>a4</sup> (434b) His capacity to proclaim the lore (*dhamma*) and to ordain monks (*pavvāvejja, mundāvejja*) is limited, but he will attain liberation

<sup>a5</sup> (435a) He may sojourn in different upper (Mount Veyadha etc ), level (the *kamma-bhūmis* etc ) and lower (*pāyāla* etc ) regions of the earth

<sup>a6</sup> (435a) Within one samaya he may multiply himself into one up to ten [identical beings]

<sup>b1</sup> (437a) The same as <sup>a1</sup> above, but with 'having heard' (*soccā*)

<sup>b2</sup> (437a) This leads to the positive *ohu*-knowledge which discerns (*jānai pāsai*)  $\frac{1}{\xi}$  of an *angula* up to  $\xi$  parts of the non-world that are as big as the world (*asamkhejjāūm aloe loyappamāna-mettāūm khandāūm*)

<sup>b3</sup> (437a) Physical and metaphysical description of this person, the differences with <sup>a3</sup> above are he may possess each of the six lessās and the three or four foremost knowledges, he may be sexless—in which case he has annihilated the sexual feeling (*khīna-veyaya*), not only suppressed it (*no uvasanta-v*)—but he may also be a man, a woman or a human 'neuter', he may be passionless scil have annihilated his passions (*khīna-kasāt*), not only have suppressed them (*uvasanta-k*), or possess one up to all four of the passions in the lowest degree (*samjalana*)

<sup>b4</sup> (437b) His capacity to proclaim the lore (*dhamma*) produces pupils and pupils' pupils (*pasissa*), all will attain liberation

<sup>b5</sup> (438a) The same as <sup>a5</sup> above

<sup>b6</sup> (438a) He may multiply himself into one up to 108 (*atthasaya*) [identical beings] \* \*

For the range of *ohu-nāna* see *Lehre* par 78, 'verzehnfachen' (correct for *vibhanga-nāna* in <sup>a6</sup>) must be corrected in accordance with <sup>b6</sup>

## 32 GANGEYA

<sup>a1</sup> (439a) In the sanctuary Dhūpalāsa near Vāniyagāma the monk (*anagāra*) G a n g e y a, a Pāsāvaccīja, questions Mv

HA<sup>2</sup> <sup>5</sup>MG are reborn (*uvavajjanti* and *uvavattanti* ~ *uvvat-tanti* or, with Jośiyas and Vemāniyas, *cayanti*) either after an intermediate space of time (*santaram*) or not (*anantaram*), A<sup>1</sup> are always reborn *anantaram*

Cf Pannav 207b and see Viy XIII 6<sup>1</sup>, see also *Lehre* par 96

<sup>a2</sup> (439a) Beings, when reborn, enter (*pavesana*) one of the four stages of existence HAMG — The different possibilities of entering the seven hells enumerated for one up to four beings bound to enter the H stage (*neraya-pavesanaenam pavisaṁāna*)

(439b) The same with five, (444b) six, (445b) seven, (446a) eight, (446b) nine, (447a) ten, (447b) x and (449b) ; such beings (450a) Enumeration of the possible ways in which the beings in question may be distributed in the different hells (450b)

The relative frequency of these possibilities

*Lehre* par 96 refers to Pannav 207a (= Viy 439a) and to Viy 632b — With one being there are 7 possibilities, with two beings 28, with three 84, with four 210, with five 462, with six 924, with seven 1716, with eight 3003, with nine 5005, with ten 8008, but with x only 3337 and with ; 3658

<sup>a3</sup> (451a) The same as <sup>a2</sup> above with A

<sup>a4</sup> (452a) The same as <sup>a1</sup> <sup>2</sup> above with M

<sup>a5</sup> (452b) The same as <sup>a1-2</sup> above with G

<sup>a6</sup> (453a) The relative frequency of the cases of entering the four stages of existence HAMG

<sup>b</sup> (453b) Repetition of <sup>a1</sup> above — HAMG are reborn (*uvavajjanti* etc) as really existing beings (*santo, no asanto*) (454a) Moreover, they are reborn (*uvavajjanti* etc) independently (*sao, no asao*) The motivation of this statement is found in Pāsa's doctrine of the eternity of the world (ref to V 9<sup>4</sup>) Mv declares that he himself discovered that truth (*sayam et' evam* [thus Abhay where the text has *ete evam*] *jānāmi, asoccā e e j*) thanks to his *kevala*-knowledge (454b) Beings are reborn (only *uvavajjanti*) on their own strength (*sayam*), that means on the

strength of [their own] good (*subha*, with G), bad (*asubha*, with H) or mixed (*subhāsubha*, with AM) karmans

*santo*, *sao* and *sato* probably have been mixed up Abhay seems to be puzzled, he comments only on *sao* which, however, he explains as *santah*—*bhante* (454a, line 4 from the bottom and in the comm.) is superfluous, the old edition has *bhe*

<sup>c</sup> (455a) End of the episode Gangeya's conversion, ref to that of Kālāsa Vesiyaputta in I 9<sup>5</sup> \* \*

### 33 KUNDAGGĀMA

<sup>1a</sup> (456a) The brahman Usabhadatta and his wife Devānandā honour Mv in the sanctuary Bahusālāya near the brahmanical part of K u n d a g g ā m a (Māhana-K)

*jāvas* referring to the *varnakas* known from Uvav etc

<sup>1b</sup> (458a) Mv declares to Goy that Devānandā is his real mother *Devānandā māhanī mama ammā, aham nam Devānandāe māhanīe attae*

Cf. *Lehre* par 17

<sup>1c</sup> (458a) Usabhadatta's and Devānandā's conversion, profession (Devānandā being entrusted to Ajja-Candanā), spiritual career and final liberation, ref to Khandaga's conversion in II 1<sup>6b</sup>

<sup>2a</sup> (461a) The young nobleman (*khattiya-kumāra*) Jamāli, who lives in the western or ksatriya part of K u n d a g g ā m a, visits Mv in the sanctuary Bahusālāya He decides to become a monk

*jāva* references to the *varnakas* known from Uvav etc—Cf LEUMANN's summary of the Jamāli episode in *Ind Stud* 17, p 98 seqq The whole account is identical with that found in Meha's story in Nāy (STEINTHAL, par 126-179)—From feelings of delicacy our text does not say that Jamāli's mother was Mv's elder sister Sudarśanā, nor does it name his wife, Mv's daughter Anojā alias Piyadārśanā

<sup>2b</sup> (464a) He informs his parents of that decision His parents ask him to delay the *pavvajā* till after their death, because he is their only son, endowed with excellent qualities, possessing eight excellent wives and many riches, whereas monachal life is full

of hardships As Jamālī does not give up his plan, they finally give their consent

<sup>2c</sup> (472a) Description of Jamālī's festive departure (*nikkhamanābhisega*)

<sup>2d</sup> (484a) Thrice Jamālī asks Mv's permission to go away with 500 monks (*anagāra*) Although Mv refuses he leaves Bahusāla with the 500 monks and goes to the sanctuary Kottha near Sāvatthī, while Mv goes to the sanctuary Punnabhadda near Campā Having eaten an excessive quantity (*pamānākkanta*) of bad (*arasa* etc) food, Jamālī is taken very ill and orders his companions to make a bed (*sejjā-samthāraga*) When, after a while, he asks them whether the bed has been made or is being made (*kim kade kajjai*), they answer that it is being made (*kīrai*) Hearing this answer Jamālī disavows the tenet of the identity of the action that is being performed and the completed action (*calamāne cahe* up to *nijarijjamāne nijinne*, cf I 1<sup>1</sup>) proclaimed by Mv He imparts his opinion to the monks Some of them agree and stay with him, others do not and go back to Mv in Campā

Jamālī's companions only say that the bed is being made, they do not add that it has not been made yet (cf Sāntusūri's *Tīkā Śisyahitā* on Utt III 9, LEUmann o c p 101) because this indeed would already disavow Mv's tenet

<sup>2e</sup> (485b) Having regained his health Jamālī goes to Mv in Campā and declares that he has reached omniscience Goy asks him whether the world and the soul are eternal or not (*sāsae loe*, *asāsae l*, *sāsae jīve*, *asāsae j*) Jamālī cannot answer these two questions Then Mv says that many pupils of his, though not claiming to be omniscient, know that the correct answer is both world and soul are eternal in so far as they never were not, never are not and never will not be, but that they are not eternal in so far as, in the case of the world, *osappinīs* and *ussappinīs*, and in the case of the soul, the different stages of existence succeed each other Jamālī does not believe the explanation and again leaves Mv, taking with him many heretics He dies after a long fast without having confessed and is reborn among the indecorous Kibbisiya gods (*deva-kibbisiya*, Skt *kilbi-*

*sin* means 'culpable') with a quantity of life of thirteen *sāgarovamas*

*Kibbisiya* the lowest class of G, Tattv IV 4, cf Uvav 117, cf also *kibbisiya* in I 2<sup>6</sup>

<sup>2f</sup> (488b) Mv informs Goy of Jamāli's rebirth as a Kibbisiya

<sup>2g</sup> (488b) There are three kinds of Kibbisiyas whose resp quantities of life are three *palovamas*, three *sāgarovamas* and thirteen *sāgarovamas* Their abodes, karmic origin (also applied to Jamāli's case) and further rebirths Some of them will and some will not attain liberation

<sup>2h</sup> (489b) After four or five rebirths in the species AMG Jamāli will attain liberation \* \*

### 34 PURISA

<sup>1a</sup> (490a) \* He who kills a human being (p u r i s a) or an animal (āsa etc), even if he wants to kill only (aham egam hanāmi) that human being or that animal, also kills a number of other beings (plur no-purise, no-āse, also anegā jīvā) [that dwell on the victim's body or in his blood etc, Abhay] He who kills a rishi (iśi), even if he wants to kill only that rishi, also kills an infinite number of other beings (no-iśim, anante jīve)

∞ *jivas* are killed by him who kills a rishi—the word *iśi* is rather remarkable—'because his death means the end of [other people's] abstinence from killing ∞ beings (mṛtasya tasya virater abhāvenānanta-jīva-ghātakatva-bhāvāt, Abhay), or because a rishi, when alive, enlightens many beings which, after having reached liberation, do not kill ∞ beings'

<sup>1b</sup> (490b) He who kills a human being or an animal necessarily (*niyamā*) is prompted (*puttha* 'touched') by hostility (*vera*) to his victim and occasionally also by hostility to one or several other beings The last case necessarily (*niyamā*) arises with him who kills a rishi

<sup>2a</sup> (491b) Earth-, water-, fire- and wind-beings and plants

breathe each other Doing so they commit three, four or [all of the] five actions [discussed in III 3<sup>1a</sup>]

Cf II 1<sup>3-4</sup> (on wind-beings) Abhay. quotes the *pūjya-vyākhyā* but does not pronounce on it.

<sup>2b</sup> (491b) A wind-being stirring part of a tree or causing it to fall down also commits three, four or [all] five actions \* \*

## S A Y A X

*disi<sup>1</sup> samvuda-anagāre<sup>2</sup> āya' ddhū<sup>3</sup> Sāmahatthi<sup>4</sup> devi<sup>5</sup> sabhā<sup>6</sup>  
uttara-antara-dīvā<sup>7</sup>-<sup>34</sup> dasamammi sayammi cottisā*

### I DISI.

<sup>1</sup> (492b) \* a East, west, south, north, up and down (resp *pāinā*, *padinā*, *dāhunā*, *uñnā*, *uddhā*, *aho*), the six main directions, are both animate and inanimate (*jīvā c' eva ajīvā c' eva*) b In fact there are ten directions, viz east, south-east, south etc, zenith (*uddhā*) and nadir (*aho*), their proper names resp are *Indā*, *Aggeī*, *Jamā*, *Neraī*, *Vārunī*, *Vāyavvā*, *Somā*, *Īsānī*, *Vimalā* and *Tamā* c (493a) The directions of the cardinal points (*disā*) consist of living beings and parts and units of such as well as of lifeless entities and parts and units of such (e g *Indā disā jīvā vi jīva-desā vi j-paesā vi ajīvā vi ajīva-desā vi aj-paesā vi*) The living beings in question have one up to five senses or they have no senses (*anūndiya*, viz the kevalins, Abhay) The lifeless entities are corporeal (*rūvi*), in which case they consist of aggregates, parts and units of such, and atoms, or they are incorporeal (*arūvi*), in which case they are of seven kinds, viz consisting of parts and units of the fundamental entities motion, rest and space, or consisting of time (*addhā-samaya*) The same is true for the intermediate directions (*vidisā* south-east etc) except that these cannot consist of complete living beings The same is true for zenith and nadir, but in nadir (*tamā*, lit darkness, i e absence of suns and other heavenly bodies that make measured time possible, Abhay) time does not exist

Cf Pannav 1 (see Introduction § 10) — *Indā Aggeī* etc reminiscence of a gāhā — Abhay explains that the intermediate directions cannot consist of complete *jīvas* because they are *eka-pradesika*, whereas *jīvas* occupy *2 paesas* (cf VIII 10<sup>6</sup>) *vidisām eka-pradesikatvād eka-pradeśe ca jīvānām avagāhābhī-*

*vāt, asaṃkhyāta-pradeśāvagāhitvāt teṣāṇi* The cardinal directions indeed, he says, are [bidimensional] like the seat of a carriage (*śakaṭoddhū-saṃsthuta*), the intermediate directions [unidimensional] like a string of pearls (*muktā-valy-ākāra*), zenith and nadir like a quadrangular column (*rucak'ākāra*), cf LEUMANN, *Übersicht* p 43b —For 'parts of the fundamental entities motion and rest' see also II 10 comm

<sup>2</sup> (495b) Size and shape of the five bodies, ref to Pannav.  
21 407b-433b \* \*

## 2 SAMVUDA-ANAGĀRA

<sup>1</sup> (495b) \* If a monk who is closed [to karmic influx] (*sām-vuddha anāgāta*) looks around at things (*rūpa*) while being on his begging-tour (*vīpanthe thuccā*), he commits a profane action (*samparāiyā kiriya*), not an action that is in agreement (i.e an action that is not in agreement) with his monachal duties (*no-ñiyāvaliyā kiriya*) etc , ref to VII 1<sup>6</sup> If he acts in the same way when not on his begging-tour (*avīpanthe*) the reverse is true

Abhay only makes guesses at the meaning of *vīpantha*, according to *Lehre* p 171 = *Doctrine* p 270, n 1 the term probably denotes a begging-tour during which the monk imitates the forward and backward movement of a wave (*vīci*)

<sup>2</sup> (496a) Places of origin (*jomū*) are either cold or warm or mixed, ref to Pannav 9 224b-228a

<sup>3</sup> (496a) Perceptions (*veyanā*) are either cold or warm or mixed, ref to Pannav 35 553b-557b

<sup>4</sup> (497b) What is necessary to be loyal (*ārāhīya*) in the domain of the monachal exercises (*bhikkhu-padimā*) [ ref to Dasā 7 ]

Dasā 7 describes twelve *bhikkhu-padimās* However, the text quoted by Abhay is not found there but in Vav 10,1 where *padimā*, though not actually called *māsiyā*, is described as 'lunar' (not 'monthly') scil relating to the waxing and waning moon

<sup>5</sup> (498a) [No dialogue] A monk (*bhikkhu*) who does not confess a fault before he dies is not loyal (*tassa n' atthi ārāhanā*), even if he has made the decision to confess it in the hour of his death, even if he thinks to merit [at least] a vyantara-rebirth (*añavannīya* [so read, see comm] *devattana*), since a layman may

look forward to a divine rebirth The reverse happens if he confesses the fault \* \*

*anavannya* = *anapannika vyantara-nikāya-viśeśa*, Abhay , see Anavannya, *Lehre* par 112

### 3 ĀYA'DDHII

<sup>1</sup> (498b) \* a The own magic power (*ā'iddhi*) of a god reaches (*vīkanta*) as far as four or five abodes of gods belonging to his class b A god(dess) with little magic power (*appa'ddhīya*) cannot enter [the domain of] (*majham majhenam vīvayai*) a god(dess) with great magic power (*maha'ddhīya*) A god(dess) may enter [the domain of] a god(dess) with the same magic power (*sama'ddhīya*, *sam'iddhīya*) only if the latter is inattentive (*pamatta*) and after having tricked (*puvvim vimohittā*) him or her A god(dess) with great magic power can enter [the domain of] a god(dess) with little magic power with or without trickery

<sup>2</sup> (499b) A wind called *kavvada* (or *kabbada*), which arises between the heart and the liver (*jagaya*) of a galloping horse, produces the sound *khu khu*

<sup>3</sup> (499b) a The expression 'We will lie down (*āsaissāmo*), stand up, sit down' etc is a communication (*pannavanī bhāsā*), i.e one of the twelve kinds of utterances (*bhāsā*) which are enumerated in two gāhās as follows *bhāsā* may be [1] addressing (*āmantanī*), ordering (*ānavanī*), requesting (*jāyanī*), questioning (*pucchanī*), [5] communicating (*pannavanī*), refusing (*pacakkhānī*), consenting (*icchā'nulomā*), irrelevant (*anabhiggahiyā*), relevant (*abhiggahammi boddhavvā*), [10] doubtful (*samsaya-karānī*), explicit (*voyadā*) or [12] indefinite (*avvoyadā*) b It is not a false utterance (*na esā bhāsā mosā*) \* \*

*āsaissāmo* is *āśayiśyāmāh*, not, as Abhay says, *āśrayiśyāmāh* —The same two gāhās are found in Pannav 256a —[8] *āṇabhiggahiyā* = *anabhiggahītā* *arthānabhigrahena yōcyate Dītth'ādīvat*, [9] *abhiggahammi boddhavvā* = *abhigrahe boddhavyā artham abhigṛhya yōcyate Ghaṭ'ādīvat*, Abhay Malaya-giri, in his comm on Pannav , says that to the question 'What shall I do now?' the answer 'Do as you like!' is *anabhiggahiyā*, the answer 'Do this, do not do that!' is *abhiggahiyā*

#### 4 SĀMAHATTHI.

<sup>a</sup> (501a) In the sanctuary Dūpalāsaya near Vāniyaggāma Mv's disciple Sāmāhātthī (for whose qualities ref is made to Roha in I 6<sup>4</sup>) questions Indabhūi Goyama —In their former existence the Tāyattīsagā devā (Trāyastrīmśa gods) of Camara were thirty-three laymen living at Kāyandī, whence these gods are called Kāyandagā Having become inert (*pāsattha*), languid (*osanna*), bad (*kusīla*) and self-willed (*ahāchanda*), they died without confession although after having practised hard penance

<sup>b</sup> (501b) When thereupon Sāmahatthī asks whether such gods have existed only since that event, Goy does not answer Mv then gives the answer such gods have always existed and will exist for ever and ever

<sup>c</sup> (502a) The same story about the Tāyattīsagā gods of Bali Vairocana (native town Bibhela, the gods being called *Bibhēlagā*), Dharana, Bhūyānanda and the other Bhavanavāsi gods (see *Lehre* par 111) up to Mahāghosa In the story about the Tāyattīsagā gods of Sakka (native town Pālāsaya, whence *Pālāsigā devā*) and Isāna (native town Campā, whence *Campījjā devā*), however, the laymen do not become inert etc, practise still greater penances and die after having confessed For the Tāyattīsagā gods of Sanamkumāra and the other *kappōvaga* gods (see *Lehre* par 131) up to Accuya the text again refers to Dharana \*

For *pāsattha* etc see *Lehre* par 139 and Mahānis III According to Abhay *pāsattha* means *jñān'ādi-bahir-vartin* —Bī<sup>o</sup> or Bebhela we met already in III 2<sup>1b</sup> Kāyandī (Kāgandī, Kāndī, Skt Kākandī) is identified with Kākan in the Monghyr district (JAIN, *Life* p 291, PANDEY, *HGTB*, p 160), deest GIP Pālāsaya is not identified

#### 5 DEVI

<sup>a</sup> (502b) In the sanctuary Gunasilaya near Rāyagīha several Elders (*antevāsī therā bhagavanto*, ref to VIII 7<sup>1</sup>) question their master Mv —Camara has five principal wives (*agga-mahisī*), the

goddesses (*d e v i*) Kālī, Rāī, Rayanī, Vijjū (the printed edition has Vijju) and Mehā But, since each of these has a suite of eight thousand minor goddesses into whom they can magically transform themselves (*pabhū viuvvittae*), he in fact possesses forty thousand wives However, Camara's enjoyment of this multitude (*tudiya*) is limited by the fact that these goddesses are charged with the worship of the many bones of Jinas (*jnasakahā*) that are kept in globular diamond reliquaries (*golavatta-samugga*) in a stūpa (*cerya-khambha*) in Camara's residence Camara's enjoyments are of a lofty style (*pariyār'iddhīe*), not just common coition (*mehuna-vattiyā*)

*tudiya* = *tudikarṇ nāma vargah*, Abhay According to the PSM *tudiya* (*trutita*) and *tudiya'anga* (*trutitāṅga*) denote the number 8 400 000 In the sequel the same term is used for the different numbers of goddesses attending on the gods —The description of the relics reminds one of Rāyap 87b and 94a referred to in *Lehre* par 25 where Viy 502b is not mentioned —*pariyāra* = *paricārah paricāranā sa cēha stri-sabda-śravana-rūpa-saṇdarśan'ādi-rūpah*, *iddhi* = *rddhiḥ saṃpat*, Abhay

<sup>b</sup> (503b) The same as <sup>a</sup> above for Camara's *logapālas*, the other Bhavanavāsi, Vānamantara, Joisiya (ref to Jiv 383a) and Vemāniya gods and their *logapālas* \* \*

All the details regarding the wives (number and names of the *agga-mahisīs*, number of the goddesses attending on them) and courts (ref to Viy III-IV and to Sūriyābha in Rāyap) of the gods need not be repeated here since they are identical with those recorded by KIRFEL from Thāṇa, Jiv and Loka-prakāsa, see *Kosmographie* p 265 seq, 274, 284 and 303 seq I noted the following rather unimportant divergences *Ilā*, *Sukkā*, *Sadārā* for *Alā*, *Sakkā*, *Saterā* (o c, p 265) and *Seyā* for *Sāī* or *Sūī* (ibid, p 304), for *Vasumaī* (ibid, p 274) our text has *Pāumātāī*

## 6 SABHĀ

(506b) Goy. questions Mv on the residence (*s a b h ā*) and the splendour (*iddhi*) of Sakka, the *inda* of the southern lowest heaven; ref to the god Sūriyābha in Rāyap 59a (one *gāhā* in the text) \* \*

## 7-34 UTTARA-ANTARA-DĪVĀ

(508a) Goy questions Mv on the twenty-eight northern Intermediate Continents (*u t t a i a - a n t a r a - d i v a*), ref to Jīv 156a \* \*

The printed text wrongly numbers udd 10-34 — Cf IX 3-30

## S A Y A XI

*uppala<sup>1</sup> sālu<sup>2</sup> palāse<sup>3</sup> kumbhī<sup>4</sup> nālī<sup>5</sup> ya pauma<sup>6</sup> kannī<sup>7</sup> ya naliṇī<sup>8</sup> Siva<sup>9</sup> loga<sup>10</sup> kāl<sup>11</sup> Ālambhuya<sup>12</sup> dasa do ya ekkāre*

To the usg are added three more gāhās enumerating the thirty-three topics discussed in the text

*uvavāo<sup>[1]</sup> parumānam<sup>[2]</sup> avahār<sup>[3]</sup> uccatta<sup>[4]</sup> bandha<sup>[5]</sup> vede<sup>[6]</sup> ya udae<sup>[7]</sup> udīranāe<sup>[8]</sup> lesā<sup>[9]</sup> ditthī<sup>[10]</sup> ya nāne<sup>[11]</sup> ya jog<sup>[12]</sup> uvaoge<sup>[13]</sup> vanṇa-<sup>[14]</sup> rasa-m-āi<sup>[15]</sup> īsāsage<sup>[16]</sup> ya āhāre<sup>[17]</sup> virai<sup>[18]</sup> kiriyā<sup>[19]</sup> bandhe<sup>[20]</sup> sanna<sup>[21]</sup> kasāy<sup>[22]</sup> itthi<sup>[23]</sup> bandhe<sup>[24]</sup> ya sann<sup>[25]</sup> indiya<sup>[26]</sup> anubandhe<sup>[27]</sup> samvehi<sup>[28]</sup> āhāra<sup>[29]</sup> thi<sup>[30]</sup> sam- ugghāe<sup>[31]</sup> cayanam<sup>[32]</sup> mūl'ādīsu ya uvavāo savva-jīvānam<sup>[33]</sup>*

### 1 UPPALA

<sup>a</sup> (508b) \* [1] A lotus (*u p p a l a*) with one leaf has one soul. If other leaves appear, it acquires several souls. Souls reborn in a lotus originate from an existence in the species AMG, ref to Pannav. 6 213a ref to 212a

<sup>b</sup> (509a) [2] Within one samaya one up to  $\epsilon$  souls are reborn in a lotus and [3]  $\epsilon$  souls leave (*avahīranti*) that existence, but they never all do (*no c' eva nam avahiyā siyā*)

<sup>c</sup> (509a) Description of the qualities and faculties of such beings in the domains of [4] size of the body, [5] the binding, perception, rising and rousing (*udīranā*) of the different karmans, spiritual hue (*lesā*), [10] belief, knowledge, activity, imagination, [14-15] colour etc, breathing, nutrition, obedience to the commandments, actions, [20] binding of karmans (cf [5] above), instincts, passions, sex, binding of sex, [25] intellect, senses,

quantity of life, coming back (*gai-r-āgai*) to the same form of existence, attraction of matter (ref to Pannav 28 505b), [30] quantity of life (cf [27] above and comm), ejection of atoms (*samugghāya*), death and [33] rebirth (ref to Pannav 6 215b)

<sup>a</sup> (511b) All beings (*pānā* 4) have already several times or even an infinite number of times been reborn in some part of a lotus \* \*

[1] Both text and comm read *tena param je anne jīvā uvavajjanti*, where we must take *je* in the sense of *jai* and *jīvā*, the only possible word with *uvavajjanti*, in the sense of *pattā*(*im*), also the sequel is expressed in a rather ambiguous way *te nañ [scil jīvā 'beings'] no ega-jīvā anega-jīvā* —On [14-15] the text says that although these beings (scil their bodies, Abhay) possess the five colours etc, they (scil the souls themselves, Abhay) naturally (*appanā sva-rūpeṇa*, Abhay) are colourless etc Moreover, the *uppalajīva* is considered [21] to have the four acute instincts (see *Lehre par 71* end) and [23] to be a neuter being (*napumsaga-vedae vā n-vedagā vā*), [27] discusses the duration of a being's stay on the same stage of existence (in a lotus) during several rebirths, what Pannav 18 calls the *kāya-tthi* (the catchword in the mnemonic gāhās being *anibandha*), whereas [30] treats its quantity of life during one existence in a lotus (*thi* = *bhava-tthi*)

## 2-8 SĀLU NALINA

(513b) The same, mutatis mutandis, applies to 2 the esculent lotus-root (*sālu śālūka utpala-kanda*), 3 the *Butea frondosa* (*palāsa* °*śa kīmsuka*), 4 the *Kumbhī* (*ku m b h i y ā*; there are several plants of that name), 5 the *Nālika*-lotus (*nāliya*, the comm has *nādiya* = °*ka*), 6 (514a) the *Padma*-lotus (*padma*), 7 the pericarp of a lotus (? *k a n n i y a* = *karnika*), 8 the lotus *Nelumbium speciosum* (*nālinā*) \* \*

at the end of each udd

The qualities of the plants treated in udd 2-4 show a few deviations from those of the *uppalā*, Abhay summarizes them in three gāhās One of the deviations is that gods are never reborn in a *palāsa* 'because it is worthless (*aprasasta*), they are reborn only in such praiseworthy (*prasasta*) plants as lotus-flowers and the like', Abhay

## 9 SIVA

<sup>1</sup> (514b) Siva, king of Hatthināpura, has a wife named Dhārāni and a son named Sivabhaddaya (ref to prince Sūriya-

kanta in Rāyap 115b) The king wants to leave the world, ref to Tāmalī in III 1<sup>2a</sup> He goes to the ascetics (forty-two kinds of *vānapattha tāvasa*, see comm ) on the banks of the Gangā, decides to become a *disā-pokkhuya tāvasa* and therefore orders the royal consecration (*rāyābhisega*) of his son Sivabhaddaya, ref to Jamālī in IX 33<sup>2</sup> and to Kūniya in Uvav 53 Siva's departure, ref to Tāmalī as above He practises the *disā-cakkavāla tavokamma* (see comm ), performs certain sacrifices and oblations (*caru*) and worships Bali Vaissadeva ( B Vaiśvānara, Abhay ) and the guests (*aihi-pūyā*)

The list of *vānapattha* (= *vānaprastha*) ascetics is nearly the same as that in Uvav 74 (and Pupph 3,4 see my note on that place) and Abhay gives the same explanation as in his *vṛtti* on Uvav For more details see JAIN, *Life* p 203 seqq For *pottiya* (*potika*) Abhay adds the v 1 *sotriya* (*sautrika*?) and of the *dantukkhaliyā* (*dantōlūkhalika* 'using the teeth as a mortar', eating unground grain) he only says that they are *phala-bhojinah* For *vakka-vāsi* he reads *vakkala-vāsi*, *cela-vāsi* obviously must be read *vela-v* A few names are missing in Uvav as well as in Abhay's comm , namely *uddha-* and *aho-kandūyaga* 'ascetics who scratch only the upper resp the lower half of the body, above resp under the navel' (PSM), *ambu-* and *vāu-vāsi* 'ascetics who live in the water (but the list also knows a *jala-vāsi*) resp in the open air' (not in PSM), *mandaliya* 'living in groups?' and *vana-pāsi* 'living near (or maybe 'in' *vana-vāsi*?) a wood' —In the main the *disā-cakkavāla tavokamma* consists in breaking a first, second, third and fourth fast (in our text it is a *chaṭtha-khamana* fast) by eating the fruits gathered resp in the eastern, southern, western and northern direction This seems to be the ascetical practice of the *disā-pokkhī(ya) tāvasa* who, according to Abhay , gathers flowers and fruits after having sprinkled (*prōkṣya*) the cardinal points with water In the description of this practice the text quotes two ślokas *aggissa* etc and *danda-dāruṇ* etc On other *disā-pokkhī* ascetics see JAIN, *Life* 1 c

(517a) As a result of his ascetical practices, good qualities and other circumstances (besides the *disā-cakkavāla tavokamma* also the practices etc described in IX 31<sup>a2</sup>) the royal rishi (*rāyā-risi*) Siva acquires the negative *ohi*-knowledge (*vibhange nāmam annāne*) and sees (*pāsai*), within this world (*assim loe*), seven continents and seven oceans Because he does not discern anything beyond these (*tena param na jānai na pāsai*), he thinks that the continents and oceans come to an end there (*tena param vocchinnā dīvā ya samuddā ya*) He goes to Hatthināpura proclaiming what he calls his *aisesa nāna-damsana* People are

deeply impressed Goy, having heard the rumour (ref to the Niyanth'uddesa, cf VII 10<sup>1</sup> comm), questions Mv on the subject Mv explains that there are 4 continents and oceans (ref to Jīv [Dīv] 176a), and that in Jambuddīva, the Lavana Ocean and Dhāyaisanda there are substances (*davvāīm*) both with and without colour, smell, taste and tactile qualities, which touch and interpenetrate each other (*anna-m-anna-baddhāīm a-putthāīm jāva* [= *a-baddha-putthāīm a-*] *ghadattāe citthanti*) Sīva, having been informed of these statements, goes to Mv in the garden Sahasambavana near Hatthināpura His conversion etc up to his salvation, ref to Usabhadatta in IX 33<sup>1c</sup>

<sup>2</sup> (521a) Goy questions Mv on the conditions of him who is in the process of being liberated (*sijhamāna*), ref to Uvav. 156-159 \* \*

## 10 LOGA

<sup>1</sup> (521b) \* a The world from the point of view of place (*khetta - loga*, as against *davva-*, *kāla-* and *bhāva-loga*) and its parts, viz the seven hells of the nether world, the 4 continents and oceans of the central world and the fifteen regions (Sohamma up to Isimpabbhāra) of the upper world b The nether world has the shape of a boat (*tappa*), the central world that of a cymbal (*jhallari*), the upper world that of a drum standing upright (*uddha-muunga*, cf V 9<sup>4</sup>), the whole of the three worlds is [like a] firmly supported (*supatthaga-samthiya*) [broad-bottomed vessel, according to SCHUBRING, *Lehre* par 103], ref to VII 1<sup>2</sup> c The non-world (*aloga*) has the shape of a hollow globe (*jhusira-gola*) d As for the question whether the three worlds consist of souls etc ref is made to the text '*Indā disā*' in X 1<sup>1</sup> e-f The world and the non-world in connection with the fundamental entities, ref to II 10 g On the question whether the fundamental entities are completely or only partly comprised in one unit of space (*egammi āgāsa-paese*) of each of the three worlds, of the worlds taken as a whole and of the non-world h The three worlds and the non-world from the

point of view of matter (*davvao*), time (*kālao*) and condition (*bhāvao*)

*tappa* might be *talpa* 'bed' (cf *paliyanka* in V 9<sup>4</sup>), but according to Abhay it is *tapra udupaka*, also *adho-mukha-sarāv'ākāra-samsthāna* 'shaped like a dish turned upside down', cf KIRFEL, *Kosmographie* p 209 seq — *supaitthaga-samṭhiya* also *supaitthiya-s* XIII 4<sup>5b</sup>, cf *paitthiya* in I 6<sup>5</sup>, Abhay also thinks of a vessel *āropita-vārak'ādi*

<sup>2</sup> (525b) a Memorandum on the extent of Jambuddīva [and the whole world] *jāva* refers to Jambudd 9b b The extent of the world is illustrated in the following way [1] The velocity with which a god with great magic power (*mah'iddhīya*) moves (*deva-gai*) is so great that, starting from the top of Mount Mandara, he could reach, before they touch the ground, four offerings (*bali-pinda*) which four goddesses of the cardinal points (*disākumārī mahattariyā*) standing below (*ahe*) would simultaneously (*jamaga-samagam*) throw, each of them in her own specific direction, away from (*bahiyābhimuhīo*) Jambuddīva [2] Six such swift gods could not reach the end of the world if setting out from Mount Mandara in the six directions they should travel during the life-span of a new-born baby (*dāraya*) possessing a quantity of life of a thousand years Even that baby's posterity up to the seventh generation, yea even his name and family (*nāma-goya*) would have faded away before the gods reach the boundaries of the world, although within such a period the distance still to cover would be only  $\frac{1}{2}$  of the distance already covered (*gayāu se agae asamkhejjai-bhāge* etc )

c Memorandum on the extent of the non-world, ref to II 1<sup>6a</sup>.

d The extent of the non-world illustrated the same as b above with [1] eight goddesses of the cardinal and intermediate directions throwing their eight offerings, and [2] ten gods travelling in the ten directions, the baby having a quantity of life of a hundred thousand years The distance covered by the gods within the space of time thus illustrated would be only  $\frac{1}{8}$  of the distance they still would have to cover to reach the limits of the non-world (*gayāu se agae ananta-gune* etc )

<sup>3</sup> (526b) The soul-units (*eg'indiya-* etc up to *anindiya-[jīva-]* *paesa*) that touch each other (*anna-m-anna-baddha* etc ) within one space-unit of the world (*logassa egammi āgāsa-paese*)

hurt each other (*ābāham vā chavicchedam* [cf V 4<sup>2</sup>] *karenti*) no more than the looks of a thousand spectators hurt a dancing girl or the dancing girl hurts these looks or the looks hurt each other

<sup>4</sup> (527a) The relative number of soul-units (*jīva-paesa*) in each space-unit of the world (*logassa egammi āgāsa-paese*) \* \*

Abhay quotes and explains thirty-six Prākrit *vrddhōkta-gāthās*, the so-called *Nigoyachattisī* (*Nigodaṣaṭtrīṇīśikā*)

## 11 KĀLA

<sup>1</sup> (532b) The merchant Sudamsana, a layman (*samanōvāsaya*) living at Vāṇīyagāma, questions Mv in the sanctuary Dūpalāsa near that town — Time (*kāla*) may be considered from four points of view scil as

[1] civil time (*pamāna-kāla*, lit measured time), i e day and night both of which last four *porisīs*, (533b) the duration of these *porisīs* depends on the duration of day and night (cf V 1<sup>2</sup>) e g the diurnal *porisī* has a maximum duration of  $\frac{18}{4} = 4\frac{1}{2}$  muhūrtas when the moon is at the full in Āśādha and a minimum duration of  $\frac{12}{4} = 3$  muhūrtas on the corresponding day in Posa, the diurnal and nocturnal *porisīs* have the same duration of  $\frac{15}{4} = 3\frac{3}{4}$  muhūrtas when the moon is at the full in Cittā and Asoya ( Āśvīna),

[2] (534b) the time measuring a being's quantity of life (*ahāu-nivvatti-kāla*),

[3] the time of death (*marana-kāla*),

[4] abstract time (*addhā-kāla*), divided in *saṃaya* (definition *esa nam, Sudamsana, addhā dohā a-cchedenam chijjamānī jāhe vibhāgam no havvam āgacchai se ttam samae*), *āvaliyā* etc up to *ussappinī*, ref to VI 7<sup>2</sup>, among these subdivisions figure *palovama* and *sāgarovama*, the periods used to calculate the quantity of life of HAMG

The same ramification of *kāla* is found in Thāna 201a.—Although *addhā* (fem !) is Sanskrit *adhvā* the comm also has *addhā addhāḥ samayādayo viśeṣāḥ tad-rūpāḥ kālo 'ddhā-kālah*, Abhay

<sup>2</sup> (535a) For the quantity of life of H [etc] ref to Pannav  
4 168b-178b

<sup>3</sup> (535b) a Even the longest periods (*paliovama* and *sāgarovama*) come to an end b To prove this Mv tells a story (with occasional references to Uvav—vedhas—, Rāyap and other places in the Viy, viz IX 33<sup>2</sup> and XI 9<sup>1</sup>) In Hatthīnāpura Pabhāvāī, king Bala's wife, gave birth to a son, the birth having been predicted by a great dream (*mahā-suvina*) (543b) The boy was called Mahabbala (546a) His riches (548a) In the day of the Arhat Vimala Mahabbala was taught by the monk Dhammaghosa To his parents' regret he became a monk After his death he gained a divine existence of ten *sāgarovamas* in Bam-bhaloga Now this Mahabbala has become Sudamsana

In the text the theory of dreams (see *Lehre* par 15) is expounded by dream-readers (*suvina-lakkhana-pādhaga*), the fourteen great dreams (*mahā-suvina*) are enumerated in a gāhā

<sup>4</sup> (549a) End of the episode Sudamsana's profession etc, ref to Usabhadatta in IX 33<sup>1</sup> \* \* At the end *Mahabbalo samatto*

## 12 ĀLAMBHIYĀ

<sup>1a</sup> (550a) In the sanctuary Sankhavana near Ālā [m] b h 1 y ā (with *m* only in the usg and 551b) several laymen (*samanōvāsaya*) question their fellow-layman Isibhaddaputta on the duration of divine rebirths He answers them that the minimum duration is a thousand years and the maximum duration thirty-three *sāgarovamas* The laymen do not believe him

<sup>1b</sup> (550a) They question Mv on the same subject Mv confirms Isibhaddaputta's answer, ref to the so-called Tungiy'-uddesa II 5<sup>5</sup>

<sup>1c</sup> (551a) Mv informs Goy that Isibhaddaputta, after his death, will enter a divine existence of four *paliovamas* in the Arunābha vimāna of Sohamma kappa, after which he will become a monk and attain liberation

<sup>2</sup> (551a) The brahmanical monk (*parivvāyaga*) Poggala, who knows the Vedas and lives near Sankhavana, acquires the

negative *ohi*-knowledge as a result of certain ascetical practices, good qualities and karmic circumstances for which ref is made to XI 9<sup>1</sup> With that knowledge he discerns (*jāṇai pāsai*) the duration of divine existences in Bambhaloga He goes to Ālambhiyā, proclaiming his *aisesa-nāna-damsana* etc the rest of the story follows the Siva-episode, XI 9<sup>1</sup> \* \*

## S A Y A XII

*Sankhe<sup>1</sup> Jayanti<sup>2</sup> pudhavi<sup>3</sup> pogala<sup>4</sup> aiwāya<sup>5</sup> Rāhu<sup>6</sup> loge<sup>7</sup> ya  
nāge<sup>8</sup> ya deva<sup>9</sup> āyā<sup>10</sup> bārasama-sae das' uddesā*

Read *pudhavi*

### 1 SANKHA

<sup>1a</sup> (552b) At the sanctuary Kotthaya near Sāvatthī Mv teaches Sankha, his wife Uppalā, Pokkhali and the other laymen of that town, ref to XI 12, i.e the preceding udd Sankha and the other laymen agree upon taking a complete meal (*asana* 4) before the fortnightly fast (*pakkhiya posaha*) Sankha, though, does not partake of the meal but goes to the fasting hall (*posaha-sālā*), fasts (*posahiya*) and practises chastity (*bambhacāri*), having abandoned all ornaments and weapons (*nikkhitta-sattha-musala*, cf VII 1<sup>8</sup>) and waking (*padijāgaramāna*, further on *dhamma-jāgariyam jāgaramāna*) alone (*ega abuya*) on a bed of darbha-grass Pokkhali, who is delegated by the other laymen, does not succeed in dissuading him Mv forbids the laymen to blame Sankha, because he practised the laic vigil (*sudakkhu-jāgariyā*)

<sup>1b</sup> (554b) Mv explains to Goy that there are three kinds of vigil (*jāgariyā*), viz the Arhat's (*buddha-j*), the monk's (*abuddha-j*) and the layman's (*sudakkhu-j*)

<sup>2</sup> (556a) Mv teaches Sankha that he who gives way to one of the four passions (who is *koha-was'atta* etc) binds all eight kinds of karman except quantity of life, ref to I 1<sup>10</sup> The other laymen ask Sankha's forgiveness Sankha's future, ref to XI 12<sup>10</sup>.

Note (*uva)cmāt* for common (*uva)cmāt*

## 2 JAYANTĪ

<sup>a</sup> (556b) King Udāyana, whose father, king Sayānīya, was king Sahassānīya's son and whose mother, queen Mīgāvai, was king Cedaga's daughter, goes to Mv who is staying at the Candovayarana sanctuary near Kosambī, ref to Kūniya [in Uvav] and to the episode of Usabhadatta and Devānandā, Viy IX 33<sup>1</sup> His mother and his father's sister Jayantī, who both are Jaina laywomen (*samanovāsiyā*), accompany him Of old Mv's first disciples had taken refuge with Jayantī (*Vesālī-sāvayānam arahantānam puvvā-sijjāyari*) After Mv's sermon Udāyana and Mīgāvai go home, while Jayantī stays with the Master, questioning him

*nattua* = *naptṛ*, *dauhitra*, Abhay —For *Vesālī-sāvaya arihanta* see my note on II 1<sup>6a</sup> —*puvvā-sijjāyari* is explained by Abhay as follows 'pūrva-śayyātarā' *prathama-sthāna-dātrī*, *sādhavo hy apūrve samāyātās tad-gṛha eva prathamaṇi vasatiṇi yācante tasyāḥ sthāna-dātrītvena prasiddhatvād iti sā pūrva-śayyātarā*

<sup>b</sup> (557a) The topics discussed by Mv and Jayantī [1] Heaviness (*garuyatta*) of the soul is the result of committing the eighteen sins, ref to I 9<sup>1</sup> [2] Capability of salvation (*bhavasiddhiyattana*) is a natural property (*sabhāvao*) of the soul, not an acquired property (*no parināmao*) All the souls that are capable of salvation will achieve salvation Still the world will never be devoid of souls capable of salvation (simile) likewise, suppose the whole universe should be reduced to a line (*savv'-āgāsa-sedhi siyā*, that means if all the space-units of both the world and the non-world were put one beside another) and one should take away a part of it the size of an atom (*paramānu-poggala-metta khanda*) every samaya, that line would not be finished with in  $\infty$  *osappinīs* and *ussappinīs* [3] Sleeping (*suttatta*) is good (*sāhu*) for impious (*ahamuya* etc) souls because while being asleep they cannot do any wrong to themselves or to others Being awake (*jāgariyatta*) is good for pious (*dhammya* etc) souls because with them the reverse is true [4] The same rule applies to weakness (*dubbaliyatta*) and strength (*baliyatta*) and to indolence (*ālasiyatta*) and diligence (*dakkhatta*) The diligence of pious people demonstrates itself in all kinds of

service (*veyāvacca*) rendered to teachers, superiors, sick [monks and nuns] and pupils, to the Holy Order and its subdivisions (*kula, gana, sangha*) and to co-religionists in general (*sāhammiya*) [5] Being (558b) in the power of one's senses (*so'indriya-vas'atta* etc ) binds the same karmans as being in the power of the four passions, *jāva* referring to XII 1<sup>2</sup>

*no parnāmao* means 'not resulting from a change in condition', of course capability of salvation and its reverse may, in a way, be called conditions (*pārnāmika*, Tattv II 6)—Note Jayantī's question *se kenam khāī naṃ* (printed text: *khāienam*) *aṭṭhenam bhante evam vuccai* —In connection with [2] Abhay quotes and explains twelve *vrddhōktā bhāvarā-gātāh* — *sarv'āgāsa-sedhi* cf *jaṭi tihuyanam pi sayalam egīhoūnam ubbhām' ega-disaṇi*, Mahānīs III 26

<sup>c</sup> (558b) Jayantī becomes a nun etc and attains liberation, ref to Devānandā in IX 33<sup>1c</sup> \* \*

### 3 PUDHAVĪ

(561a) \* The names and gotras of the seven regions of the nether world (*pudhavī*), ref to Jīv 88b \* \*

### 4 POGGALA

<sup>a</sup> (561a) \* When atoms (*paramānu- poggala*) are united (*egayo sāhannanti* [= *samhanyante*]) they form an aggregate (*khandha*) The aggregate may be divided in at least two parts and at the most in as many parts as there are atoms united in it, these parts are separate atoms and ~ or aggregates of a number of atoms smaller than that of the original aggregate The text enumerates all the partitions possible with aggregates consisting of two (*duppaesiya khandha*) up to 10, x, ξ and ∞ atoms Thus e g a *cauppaesiya kh* may be divided in two parts (one atom and one *tippaesiya kh*, or two *duppaesiya kh*), in three parts (two separate atoms and one *dupp kh*) or in four parts (four separate atoms)

<sup>b</sup> (567a) The Jaina doctrine says that an infinite number of atomic regroupments are the result of the alternate uniting and

separation of atoms [described in <sup>a</sup> above] *eesi nam paramānu-poggalānam sāhananā-bheyāmūvāenam anantāñantā poggala-pariyattā samanugantavā bhavantī-m-akkhāyā* Atomic regroupments (*poggala-pariyatta*) are of seven kinds they may take place in four bodies (the earthly body, the body of transposition, the fiery and the karmic bodies *orāliya-poggala-pariyatta* etc ), in the inner sense (*mana-p -p* ), in speech (*vai-p -p* ) and in breathing (*ānā-pānu-p -p* ) All seven kinds of regroupments are found in HAMG Each kind has already taken place  $\infty$  times in each species taken as a whole as well as in every single being As for the future each kind will again take place  $\infty$  times in each of the species and it may again take place (*kassai atthi kassai n' atthi*) one up to  $\infty$  times in every single being The text further discusses the past and future occurring of the seven kinds of atomic regroupment within the present form of existence as well as within other forms of existence of every single being *ega-m-egassa neraiyassa nei aiyatte* and *ega-m-egassa neraiyassa pudhavi-kāiyatte*

*sāhananā-bheya* cf *saṅghāta-bhedebhya utpadyante* [*skandhāh*] and *bhedād amūh*, Tattv V 26-27 —The seven kinds of *poggala-pariyatṭa* are also mentioned in Thāṇa 158a —*kassai atthi* (scil *orāliya-* etc *poggala-pariyatṭe*) *kassai n' atthi* means that the regroupment in question may but not necessarily will take place, according to Abhay it will with beings that are incapable of or that are still far away from salvation (*dūra-bhavyasyābhavyasya vā*) but it will not with beings that have reached the human stage of existence and will attain liberation after  $\times$  or  $\xi$  rebirths, all this because of the infinitely long duration of such an atomic regroupment (*añanta-kāla-pūryatvāt tasyēti*) Abhay obviously here thinks of *poggala-pariyatṭa* in the sense of 'longest subdivision of measured time', cf XII 4<sup>c</sup> [2] and XXV 5<sup>2</sup> one *p -p* =  $\infty$  *osappinīs* + *ussappinīs* (thus read in *Lehre* p 91, n 2)

<sup>c</sup> (569a) [1] The atomic regroupment taking place in e g the earthly body is a process in which the matters concerned in the activity of that body (*orāliya-sarīra-paogāim davvāim*) are absorbed and more or less integrated (*gahiyāim baddhāim putthāim kadāim patthaviyāim nivitthāim abhinvitthāim abhisamannāgāyāim pariyāyāim*), changed (*parināmiyāim*) and annihilated or expelled (*nujjinnāim nisiriyāim nisitthāim*) by the soul that inhabits that earthly body (*jīvena o-sarīre vattamānena*) in order to build up that body (*o-sarīrattāe*) [2] The accomplishment of each of the seven kinds of atomic regroupment takes  $\infty$

*ussappinīs* and *osappinīs* [3] The space of time necessary to accomplish the atomic regroupment in the karmic body (*kamma-poggala-pariyatta-nivvattanā-kāla*) is the comparatively shortest, as to those occurring in the fiery body, the earthly body, breathing, the inner sense, speech and the body of transformation, each of these takes a  $\infty$  times longer space of time than the preceding one

<sup>d</sup> (57ob) The relative frequency of the different kinds of atomic regroupment [of course] is inversely proportional to their duration \* \*

## 5 AIVĀYA

<sup>1a</sup> (571a) [1] The eighteen sins (*pānāti vāyā* up to *micchā-damsana-salla*, see I 9<sup>1</sup>), among which are the four passions (synonyms, see comm.), relate to the five colours, the two smells, the five tastes and to four [of the eight] tactile properties

To the common name of each of the four passions the text adds a series of synonyms KOHA = *kova*, *rosa*, *dosa* (*doṣa* or *dveṣa*), *akhama*, *samjalana*, *kalaha*, *candikka* (*cāndikya* *raudrākāra-karana*), *bhandana* (<sup>o</sup>*na* *dandādibhur* *yuddha*, cf pw \* *bhandana* 'Misshandlung, Kampf'), *vivāda*, MĀNA = *mada*, *dappa*, *thambha*, *gavva*, *att'ukkosa*, *para-parivāya*, *ukkosa*, *avakkosa*, *unnaya* (<sup>o</sup>*ta*), *unnāma* (<sup>o</sup>*namana*), *dunnāma* (*duṣṭa namana*), MĀYĀ = *uvahī* (*upadhi*), *niyadī* (*nikṛti*), *valaya* (*yena bhāvena valayam* *iva* *vakrāṇi* *vacanāṇi* *ceṣṭā* *vā* *pravartate* *sa bhāvō* *valayam*, Abhay), *gahana* (*para-vyāmohanāya* *yad* *vacana-jālāṇi* *tad* *gahanam* *iva* *gahanam*, Abhay), *nūma* (cf *nūmai* *chādayati*, Hc iv, 21, Abhay thinks of *nimna* 'depth', deep places being unreliable), *kakka* (*kalka*), *kurūya* (<sup>o</sup>*rūpa*), *jimha* (*jauhmya*), *kibbisa* (*kilbiṣa*, Abhay thinks of the Kīlbīṣika gods, see IX 33<sup>2e-8</sup> and cf I 2<sup>6</sup>), *āyaraṇayā* (from *ādarana* or *ācarāṇa*, Abhay only makes guesses), *gūhaṇayā*, *vancanayā*, *paliuncanayā* (*prati*<sup>o</sup>, thus Abhay, or *parikuñcana-tā*), *sāyoga*, LOBHA = *icchā*, *mucchā*, *kankhā*, *gehī*, *taṇhā*, *bhūjjhā* (*abhūdhyā*, cf Pischel 141-142), *abhūjjhā*, *āsāsanayā* (from *āśaṇsana*), *patthaṇayā*, *lālappanayā* (from *lap*, *lālapyate*), *kām'āsā*, *bhog'āsā*, *jīviy'āsā*, *maran'āsā*, *nandīrāga* (*samrddhau* *satyām* *rāgo* *harṣo* *nandi-rāgah*, Abhay) Some of these synonyms are also found in Sūy 1, 1, 2, 12, 1, 1, 4, 11-12, 1, 2, 2, 29 and 1, 9, 11 — Abhay says that the four tactile properties referred to are smooth, rough, cold and warm, but does not explain why heavy, light, wet and dry are excluded here

[2] But (571a) abstinence (*veramana* in the case of the five vows, *vivega* in the other cases) from the eighteen sins as well as cognition, which is here represented by the four forms of

imaginative knowledge and the four processes of imagination (see comm.), and will or energy (*utthāna* and synonyms, see I 3<sup>5-6</sup>) do not relate to colour, smell etc

The four forms of imaginative knowledge (*ābhūtibohiya-nāna*) are inborn knowledge (*uppattiya* [*buddhi*]), knowledge relating to good behaviour (*veṇayā* [*b*]), knowledge resulting from practice (*kammiyā*, comm *kamma-yā* = *karmajā*, [*b*]) and knowledge resulting from long experience (*pari*°, comm *pārnāmiyā* [*b*]), we shall meet them again in XX 3<sup>1</sup>. The four processes of imagination (also Tattv I 15, Nandī 168a, Thāṇa 281b, 363a, Pannav 309a) are first perception (*oggaha*), wish to know (*iha*), determination (*avāya*) and inculcation (*dhāraṇā*)

[3] The same topic in connection with other entities As a rule the entities a relate to all possible sensory perceptions, consequently also to all eight tactile properties, or b they relate only to the perceptions mentioned in [1] above, or c they have no relation at all to the sensory perceptions, as was the case in [2] above The entities in question and their connection with the senses (indicated with a, b and c) are

1	the parts of the cosmos, viz	
	— the intermediate spaces ( <i>uvās'antara</i> )	(c)
	— the hulls, hells, continents, oceans, heavens	(a)
2	beings (HAMG) in respect of their karmic body	(b)
	beings (HAMG) in respect of their other bodies	(a)
	beings (HAMG) in respect of their soul ( <i>jīva</i> )	(c)
3	the five fundamental entities all except matter	(c)
	matter	(a)
4	the eight kinds of karman	(b)
5	the six lessās in respect of matter ( <i>davva-lessā</i> )	(a)
	the six lessās in respect of condition ( <i>bhāva-lessā</i> )	(c)
6	the three kinds of belief ( <i>ditthi</i> ), the four kinds of vision ( <i>damsana</i> , see VI 3 <sup>5</sup> ), the four kinds of knowledge and the three kinds of negative knowledge, the four acute instincts (see <i>Lehre</i> par 71 end)	(c)
7	the five bodies	
	all except the karmic body	(a)
	the karmic body	(b)
8	the three activities ( <i>joga</i> )	
	all except corporeal activity	(b)
	corporeal activity	(a)

9 the two kinds of imagination (*uvaoga*) (c)

10 all entities (*savva-davvā*), their units (*savva-paesā*) and conditions (*savva-pajjavā*) either (a) or (b) or (c) or relating to one colour, one smell, one taste and two tactile properties

11 past (*tiy'addhā*), future (*anāgay'addhā*) and eternal time (*savv'addhā*) (c)

According to Abhay the *savva-davvā* (see 10) that relate to one colour, one smell, one taste and two tactile properties (smooth and warm, smooth and cold, rough and warm, rough and cold) are the atoms

<sup>1b</sup> (574b) Entering its [new] place of origin (*gabbha*) the being enters into (*parināmam parinamai*) all the possible relations to the  $5 + 2 + 5 + 8$  sensory perceptions

<sup>2</sup> (574b) The single being and indeed the entire [animate] world (*jaya = jagat*) acquires its diversity (*vibhatti-bhāvam parinamai*) as a result of karman \* \*

Cf XX 3<sup>2</sup>

## 6 RĀHU

<sup>1</sup> (575a) \* a Against the popular belief regarding Rāhu Rāhu is a mighty (*mah'uddhiya* etc) god who has ten names (see comm) and possesses five abodes in the five different colours (see comm) Wandering about (*āgacchamāne vā gacchamāne vā viuvvamāne vā pariyāremāne vā*) he may [approach the moon] from each of the eight directions, cover it (lit the moon-light, *canda-lessā*) on that side and then pass through (*viīvayai*) to the opposite side so that the moon appears (*uvadamsei*) again on the side where Rāhu had approached it When Rāhu [completely] covers the moon, people say that he catches or robs (*genhai*) it, when he passes through and stands aside (*pāsenam viīvayai*) people say that the moon split Rāhu's belly, when he withdraws (*paccosakkai*) it is said that the moon is vomited (*vanta*) by Rāhu and when Rāhu covers the lower side (*ahesapakkhum sapadidisim āvarettānam*) of the moon people say that it is swallowed (*ghattha*) by him

Cf Sūrapannatti (Āg S edition, 1919) 286b —Rāhu's other names are Singhādaya (*Śrṅgātaka*), Jaḍilaya, Khambhaya [Khetta added between brackets], Kharaya, Daddura (*Dardura* 'Frog'), Magara 'Sea-monster', Maccha 'Fish', Kacchabha (<sup>o</sup>pa 'Tortoise') and Kanhasappa (*Kṛṣṇa-sarpa* 'Black Snake') His abodes (*vimāna*) are named after the colours of lamp-black (Khanjana-vann'ābha), the bottle-gourd (Lāuya-v-ā), Indian madder (Manjūṭha-v-ā), turmeric (Hālidda-v-ā) and ashes (Bhāsa-rāsi-v-ā) —*ahe* 'the lower side' does not appear in the comm

b One (576a) must distinguish between the constant form and the periodical form of Rāhu (*Dhuva-rāhu* and *Pavva-rāhu* resp.) Every day, starting from the first day (*pādivaya*) of the moon's wane (*bahula-pakkha*) Dhuva-rāhu covers  $\frac{1}{15}$  of the moon with  $\frac{1}{15}$  [of his own *vimāna*, viz, according to the comm, of his black *vimāna* which, in a gāhā quoted there, is said to be situated four angulas under the moon, always accompanying it] During the fifteen days of the moon's increase the reverse happens Only during one samaya, namely the very last samaya (*carūpa-samae*) of these fortnights, the moon is completely covered (*ratta uparakta*, Abhay) resp uncovered (*viratta*), during all other samayas it is partly covered (*cande ratte vā viratte vā bhavai*) The periodical Rāhu causes the eclipses of the moon and the sun The interval between two eclipses is at least six months, at most forty-two months in the case of the moon and forty-eight years in the case of the sun

Cf Sūrapannatti 288a —According to *Lehre* par 125 Rāhu every day covers  $\frac{4}{62}$  of the moon with  $\frac{1}{15}$  of his own *vimāna*, but this does not appear from our text *je se Dhuva-rāhū se naṃ bahula-pakkhassa pādivae pannarasai-bhāgenapī pannarasai-bhāgāṇī candassa lessamāvaremaṇe 2 cīṭṭhai* Also Abhay speaks of *candra-leśyā-pañcadasa-bhāga* Quoting a gāhā from the *Jyotiṣ-karṇḍaka* he however mentions the opinion according to which only  $\frac{15}{16}$  of the moon can be darkened by Rāhu,  $\frac{1}{16}$  remaining *avasthita* He says that this theory is not spoken of in our text because the *avasthita* part of the moon is invisible (*anupalakṣanāt*) Moreover Abhay discusses the opinions (two gāhās) regarding the question how the relatively small Rāhu (Rāhu, being a planet, has a diameter of half a *yojana*) can cover the moon (diameter  $\frac{56}{61}$  *yojana*)

<sup>2a</sup> (577b) Canda is called Sasi (= Saśī!) because of the beauty of his abode, the Miyanka *vimāna*, his wives etc

<sup>2b</sup> (578a) Sūra is called Āicca (= Āditya) because measured

time has its beginning in him (*Sūr'āiyā nam samayā i vā āvaliyā i vā* etc )

Cf Sūrapannatti 291a

<sup>3</sup> (578a) a The principal wives of Canda and Sūra, ref to X 5<sup>a</sup> b The pleasures and enjoyments (*kāma-bhoga*, cf VII 7<sup>2</sup>) Canda and Sūra enjoy with these wives are  $\infty$  times greater than those of the common Joisiyas, whose pleasures are  $\infty$  times greater than those of the Asur'indas, etc common Bhavanavāsis Vānamantaras With the Vānamantaras, however, such pleasures and enjoyments are  $\infty$  times greater than the earthly (*orāla*) happiness (*sāyā-sokkha*) perceived by a young husband (ref to Mahābala in XI 11<sup>3</sup>) who after a business travel of sixteen years again enters his happy home and meets his pretty faithful wife \* \*

Once Mv is addressed by Goy as *saman'āuso*

## 7. LOGA

<sup>1</sup> (579a) Although the world (*loga*) extends for  $\epsilon \times 10^{14}$  (*kodākodi*) yojanas in the six directions, in every single space-unit (*paramānupoggala-mette vi paese*) of it a soul (*jīve*) entered or left an existence (*jāe vā mae vā*), simile likewise in a pen (*ayā-vaya*) full of goats after some time one could not find one single spot (*paramānupoggala-m p*) that would never have been occupied (*anākanta-puva*) by a goat's droppings, hair, nails etc This is the result of the infinite nature (*sāsaya, anāi- and nicca-bhāva*) of world, rebirth (*samsāra*) and soul, and of the multiplicity of karman, birth and death

<sup>2</sup> (580a) Memorandum on the different abodes, ref to I 5<sup>1</sup> a [Since eternity] more than once and [even]  $\infty$  times (*asām aduvā anantakhutto*) every single soul (*ayam nam jīve*) and souls in general (*savva-jīvā*) were reborn as H, A<sup>1-5</sup>, M and G (as far as these are possible) in every single abode b More (581a) than once and [even]  $\infty$  times every single soul was reborn as the father etc, the enemy etc, the king etc, the servant etc of every other [incorporated] soul \* \*

## 8 NĀGA

<sup>1</sup> (581b) A mighty (*mah'iddhiya*) god may be reborn as a snake (*nāga*), a precious stone (*māri*) or a tree (*rukka*) inhabiting their last body but one (*bisarīa*), in which case he is very much honoured [because] after this rebirth he will [be reborn as a human being and] achieve salvation

*Lehre* par 185 read Viy 581b instead of 851b — *lā'ulloriya* = *lārya chagā'ādinā bhūmi-kāyāḥ sanmr̄ṣikaranām*, and *ulloriya* *seṭik'ādinā kudyānām dhavalanām*, cf Jinac 100 note (read *kudyā<sup>o</sup>*), Samav 138a

<sup>2</sup> (582b) Of an animal (ref to the Ussappinī-udd = VII 6<sup>4</sup> 307a seqq) that, because of its immorality, has wrought an existence in hell one may in a certain sense say that it has been reborn while being reborn (*uvavajjamāne uvavanne tti vattavvam siyā*) \* \*

Cf I 1<sup>1</sup>, the tenet of the identity of the action that is being performed and the performed action, note, however, *tti vattavvam siyā* Of the kinds of animals mentioned in the text at least the first series expressly consists of males the male monkey, the cock and the male frog (*golangūla-vasabha*, *kukkuda-v* and *mandukka-v*) In fact the questions and answers do not fit each other too well, since the questioner (Goy's name is not mentioned in the answers!) only asks whether an immoral animal may be reborn in hell The phrase *samaṇe bhagavāpi Mahāvire vāgarei*, which introduces the answer, is quite unusual too

## 9 DEVA

<sup>1a</sup> (583a) The name 'god' (*deva*) is given to [1] those who are substantially apt to be reborn as gods (*bhavīya-davva-deva*, see I 2<sup>6</sup>), [2] kings (*nāga-deva*), [3] pious monks (*dhamma-deva*), [4] Arhats (*devāhīdeva*) and [5] actual gods such as Bhavanavāsis etc (*bhāva-deva*)

*devāhīdeva* also Thāna 302a

<sup>1b</sup> (583a) Their origin (ref to Pannav 6), (583b) quantity of life (*thū*), (584a) faculty of transformation and multiplication (*viuvvittae*), (584a) following state of existence, the duration of their staying on that same stage of existence (*anum paryāyam*

*atyajan*, Abhay) and the intermediate space of time (*antara*) between two existences as such, their relative number

<sup>2</sup> (585a) The relative number of the different kinds of actual gods, ref to Jīv 71a-b \* \*

## 10 ĀYĀ

<sup>1</sup> (588a) a The actual self (*daviy'ā y ā*) and the self in connection with passion, activity, function, knowledge, belief, conduct and will (*kasāy'āyā* etc) b The possibilities of simultaneous junction of the different selves Summarizing one can say, with Abhay, that these possibilities derive from the fact that all living beings possess the 'actual', the 'functional' and the 'believing' selves, whereas the 'passionate', 'active', 'knowing' and 'willing' selves and the self 'relative to conduct' only belong to passionate (*sakasāyin*), active (*sayogin*), orthodox (*samyagdrsti*) and unliberated (*samsārin*) beings and beings with a conduct (*cāritrin*) resp c The relative frequency of the eight selves

On c Abhay quotes three gāhās

<sup>2</sup> (588b) In HAMG knowledge or non-knowledge (with A<sup>1</sup> only non-knowledge) and belief are identical with the self *nāne*, resp *annāne*, and *damsane niyayam āyā*

<sup>3</sup> (592b) Hells, heavens (scil the notions hell and heaven?) [1] possess [dialectical] reality if they are considered from the point of view of their own [properties] (e g *Rayanappabhā pudhavī appano āditthe āyā*), [2] do not possess that reality if they are considered from the point of view of [the properties of] another object ( *parassa āditthe no āyā*), [3] one cannot say that they possess or do not possess reality if they are considered simultaneously from both these points of view ( *tad-ubhayassa āditthe avattavvam āyā i ya no āyā i ya*) In the case of aggregates occupying two space-units (*dupaesiya khandha*) there are three more possibilities, viz [4] the aggregate simultaneously possesses and does not possess reality if part of it is considered from the point of view of its inherent properties and the other part from the point of view of alien properties,

and, in conditions the reader can easily deduce for himself, [5] the aggregate simultaneously possesses reality and one cannot say that it possesses or does not possess reality, or [6] it simultaneously does not possess reality and one cannot say etc The text further discusses the same topic with regard to aggregates occupying 3, 4, 5, 6 up to  $\infty$  space-units In all these cases, as a result of further division of the aggregates in question and of introducing *āyāo* (fem plur l), still other possibilities arise, esp [7] *siyā āyā ya no āyā ya avattavvam āyā i ya no āyā i ya* \* \*

*appano ādītthe āyā sva-paryāyāpekṣayā satī*, Abhay —This text is a complete illustration of the *sapta-bhangī* theory of Syādvāda, cf *Lehre* par 70 and 77

## S A Y A XIII

*pudhavī<sup>1</sup> deva<sup>2</sup>-m-anantara<sup>3</sup> pudhavī<sup>4</sup> āhāram<sup>5</sup> eva uvavāe<sup>6</sup>  
bhāsā<sup>7</sup> kamm'<sup>8</sup> anagāre keyā-ghadiyā<sup>9</sup> samugghāe<sup>10</sup>*

### 1 PUDHAVĪ

<sup>a</sup> (596a) \* The hells (*pudhavī*), number and extent ((*a*)*samkhejja-vithada*) of the infernal abodes (*niray'āvāsa*), number of beings reborn in them within one samaya, the qualities of these beings in the domains of lessā, intellect, capability of salvation, knowledge and non-knowledge, vision (three kinds *cakkhu-*, *acakkhu-* and *ohu-damsani*), instinct (*sannā*), sex, passion, senses, activity and imagination (*sāgārōvautta*, *anāgārōvautta*) The text also deals with the question whether the H are in the first (*anantara-uvavannaga*) or in a later samaya of their rebirth (*parampara-uv*), in the first or in a later samaya of the successive stages of their further development in hell (*an-* or *par-**ogādha*, *-āhāra* and *-pajjatta*), or whether they are or are not in the last samaya (*carima*, *acarima*) of that existence

Among the qualities of H also figure *kapha-* and *sukka-pakkhiya*, explained by Abhay in a gāhā he who must stay in samsāra for half a *poggala-pariyatā* (see XII 4<sup>b</sup> comm) [or less] is 'in the white half', he who must stay longer 'in the black half' [of his existence without beginning and end]

<sup>b</sup> (598b) Their belief

<sup>c</sup> (599a) Their lessā \* \*

### 2 DEVA

(601a) The same topics in connection with the gods (*deva*) \* \*

## 3 ANANTARA

(604b) Attraction of matter in the first samaya of a H's existence (*neraiyā anantār 'āhārā*) etc, ref to Pannav 34 543a-548b \* \*

## 4 PUDHAVI

<sup>1</sup> (604b) The extent of the hells (*pudhavī*) and the extent of guilt and pain (*maha-* resp *appa-kammayara*, *-kiriayara*, *-āsavayara* and *-veyanayara*) of their denizens increase with their serial number (*Rayanappabhā* down to *Ahesattamā*)

*panca amittarā mahāmahālayā [mahānagarā] jāva Apaṇṭhāne* see Jiv 90a.

<sup>2a</sup> (606a) The touch of earth, water, wind, fire (!) and plants pains H

Cf Jiv 127a The texts have *pudhavi-phāsaṇ* āu-*ph* *evaṇ jāva vanassai-*  
*ph* where *jāva* according to Abhay stands for *tejas-* and *vāyu-kāyika-sparsa*,  
although there is no actual fire (*bādara tejas-kāyika*) in the hells, cf VI 8<sup>1</sup>

<sup>2b</sup> (606a) The comparative extent of the hells, ref to the second Neraiya-udd, Jiv 127a

<sup>2c</sup> (606a) Earth-beings (*pudhavi-kkāiya*) etc in the hells, ref to [the same] Neraiya-udd 127 b

<sup>3a</sup> (606a) The centre (*āyāma-majha*) of the world (*loga*) is situated in the intermediate space of [scil under, see *Lehre* par 107] *Rayanappabhā*, at a distance equal to  $\frac{1}{2}$  of [the thickness of] that space [and of course horizontally in its centre] *Rayanappabhāe pudhaviē uvās'antarassa asamkhejjai-bhāgāni ogāhettā* The centre of the nether world is situated in the intermediate space of the fourth hell, *Pankappabhā*, a little bit more than half [its thickness] (*sāregam addham ogāhettā*) under that hell The centre of the upper world is situated in the story *Ritthavimāna* (*R-vimāne patthade*), in the heaven *Bambhaloga* above the heavens *Sanamkumāra* and *Māhinda* The centre of the central, or horizontal, world (*tiriyā-loga*) is the so-called Cube of Eight Space-units (*attha-paesiya ruyaga*) in the [middle of

the] small upper and nether layers (*uvarima-hetthillesu khuddāgā-payaiesu*, cf 5<sup>a</sup> below) situated in [top of] Rayanappabhā, in the very core (*bahu-majha-desa-bhāe*) scil in the centre of [the bottom-surface of] Mount Mandara The ten directions start from this cube, ref to X 1<sup>1</sup>

*patthada* see *Lehre* par 108, *Ruyaga* see *ibid* par 58 and *Übersicht* p 43a seq, *khuddāga* see *Lehre* par 21, *payara* 'bidimensional agglomeration of atoms' *ibid* par 60

3<sup>b</sup> (606b) The ten directions (*disā*) start from this cube (*ruyag'āīya*, *ruyaga-ppavaha*) They all occupy  $\epsilon$  space-units in the world and  $\infty$  space-units in the non-world They all have a beginning and an end in the world, and a beginning but not an end in the non-world A cardinal direction starts with two space-units (*du-paes'āīya*) to which at each further step two space-units are added (*du-paes'uttara*) In the world it is shaped like a drum (*muraja*), in the non-world like the seat of a carriage (*sagad'uddhi*) An intermediate direction starts with one space-unit (*ega-paes'āīya*) to which at each further step another space-unit is added without [sideward] increase (*ega paesa-vitthunna ayuttara*) It is shaped like a broken string of pearls (*chinna-muttāvali*) The upward and downward directions start with four space-units to which at each further step four space-units are added without [sideward] increase They are shaped like quadrangular columns (*ruyaga*)

Cf X 1<sup>1</sup> comm and see the picture in *Übersicht* p 43b

4<sup>a</sup> (608a) The five fundamental entities (*atthi-kāya*) constitute the universe (*loga*) [i e the world (*loga*) and the non-world (*aloga*)] The effects of the fundamental entities on beings (*jīva*) [1] All the changing conditions (*cala bhāva*) of beings, viz all their mental, verbal and corporeal activities (*mana-*, *vai-* and *kāya-joga*) such as coming, going, speaking, opening the eyes [etc ], are effected by the fundamental entity motion (*dhamma*), the characteristic of which is mobility (*gai-lakkhane nam dhamm'atthi-kāe*) [2] All their fixed conditions (*thira bh*) such as standing, sitting, lying (*tuyattana*) and the restriction of the inner sense to a single state of mind (? *manassa ya egattibhāva-karana*) are effected by the fundamental entity rest (*ahamma*),

the characteristic of which is immobility (*thāna-lakkha* ) [3] The characteristic of the fundamental entity space (*āgāsa*) is location (*avagāhanā-lakkha* ), it indeed establishes the 'receptacles' (*bhāyana*) of living and lifeless matter (*jīva-* and *ajīva-davva*), one gāhā [4] The characteristic of the fundamental entity soul (*jīva*) is the spiritual function (*uvaoga-lakkha* ) which reveals itself in the different knowledges etc , ref to II 10<sup>c</sup> [5] The characteristic of the fundamental entity matter (*poggala*) is appropriation (*gahana-lakkha* ) viz the attraction of different bodies and bodily functions effected by the beings

<sup>4b</sup> (609a) Possibilities of contact (*puttha*) of one unit (*paesa*) of a fundamental entity with units of the same or of another fundamental entity and with units of measured time (*addhā-samaya*)

One unit of	may be touched ( <i>puttha</i> ) by the below-indicated number of units of						
	motion		rest		space	soul	matter
	min	max	min	max			
motion	3 <sup>a</sup>	6	4 <sup>b</sup>	7	7 <sup>c</sup>	∞	∞
rest	4 <sup>b</sup>	7	3 <sup>a</sup>	6	7	∞	∞
space	0 <sup>e</sup>	0	0	0	6	0 or ∞	
	or	or	or	or			
	1-4 <sup>f</sup>	7	1-4	7			
soul	4	7	4	7	7	∞	∞
matter	4	7	4	7	7	∞	∞
time	7 <sup>g</sup>		7		7	∞	∞

The text (609b) also enumerates the possibilities of contact of 2, 10, 1,  $\infty$  and  $\infty$  units of matter. As a rule any given number (n) of *poggala-paesas* is touched by at least  $2n + 2$  and at most  $5n + 2$  *dhamma-* and *ahamma-paesas*, by  $5n + 2$  *āgāsa-p*, by  $\infty$  *jīva-* and *poggala-p* and, if at all, by  $\infty$  *addhā-samayas*<sup>g</sup>

A fundamental entity taken as a whole [of course] has no contact with units of the same entity, but it is touched by 1

units of motion, rest and space, by  $\infty$  units of soul and matter and, if at all, by  $\infty$  units of time

<sup>a</sup> Minimum 3 in the case of one unit of motion resp of rest in some corner at the end of the world where that unit is touched only by two lateral units and one unit above or below Maximum 6 four lateral units, one above and one below <sup>b</sup> Minimum 4 in the case described for minimum 3 above, here the unit of motion resp of rest is touched by the three units of rest resp of motion mentioned there, but also by the one unit of rest resp of motion coinciding (*ogādha*, see <sup>4c</sup> below) with the given unit of motion resp of rest The maximum here of course is 7 <sup>c</sup> Since units of space are found also in the non-world, there is no minimum and maximum here <sup>d</sup> With measured time there is no contact at all (o) outside Samayakhetta <sup>e</sup> Units of space are touched by units of motion, rest, soul and matter in the world, not (o) in the non-world <sup>f</sup> A unit of space may of course be touched by one etc units of motion and rest only if it is situated on the boundary of the non-world, Abhay enumerates the different possibilities <sup>g</sup> Abhay quotes two *vṛddhōktagāthās* <sup>h</sup> No minimum and maximum here because Samayakhetta does not reach the boundaries of the non-world

<sup>4c</sup> (613b) The density of the fundamental entities the number of units of each fundamental entity which may penetrate into or coincide with one unit of the other fundamental entities (*jattha ogādhe tattha ogādhe*) is shown in the following synopsis

One unit of	may be penetrated by the below-indicated number of units of					
	motion	rest	space	soul	matter	time
motion	o <sup>a</sup>	I	I	$\infty$	$\infty$	o or $\infty$ <sup>c</sup>
rest	I	o <sup>a</sup>	I	$\infty$	$\infty$	o or $\infty$
space	o or I <sup>b</sup>	o or I <sup>b</sup>	o <sup>a</sup>	o or $\infty$ <sup>b</sup>	o or $\infty$ <sup>b</sup>	o or $\infty$
soul	I	I	I	$\infty$ <sup>e</sup>	$\infty$	o or $\infty$
matter			as soul			
time			as soul			

2, 3, 4 etc up to 10, x,  $\zeta$  and  $\infty$  units of matter may be penetrated resp by 1 or 2, 1 or 2 or 3, 1 or 2 or 3 or 4 etc units of motion, rest and space, with soul, matter and time interpenetrations are the same as in the case of one unit of matter<sup>d</sup>

A fundamental entity taken as a whole can [of course] not be

penetrated by one unit of the same entity, however, it may be penetrated by  $\zeta$  units of motion, rest and space and by  $\infty$  units of soul, matter and time

<sup>a</sup>  $\infty$  means that where one unit of motion, rest or space is present another unit of the same entity cannot penetrate <sup>b</sup>  $\infty$  in the non-world <sup>c</sup>  $\infty$  outside Samayakhetta <sup>d</sup> If an aggregate of two atoms (*dvyāṇukah skandhah*) occupies only one unit of space, it may be penetrated by one unit of motion etc only <sup>e</sup> *ananta-pradeśatvāj jīvāstikāyasya*, Abhay

<sup>4d</sup> (614a) Density of the A<sup>1</sup> one unit of an A<sup>1</sup> may be penetrated by  $\zeta$  units of earth-, water-, fire- and wind-beings and by  $\infty$  units of plants

<sup>4e</sup> (615b) Motion, rest and space [are not corporeal, or concrete, since they] do not support beings (*eyamsi bhante dhamm'atthi-kāyamsi* etc *cakkriyā kei āsaittae vā* ? no in' at the samatthe!), although  $\infty$  beings penetrate them (*anantā puna tattha jīvā ogādhā*) Simile (ref to Rāyap 134b) they are no more concrete than the light of a thousand lamps (*padīva-lessā*) illuminating a room

<sup>5a</sup> (616a) The [profile of the] world is wholly smooth (*bahu-sama*) without any bulging (*savv'aviggahiya?*) in the small upper and nether layers (*uvarima-hetthillesu khuddāga-payaresu*, cf <sup>3a</sup> above) [in top] of the hell Rayanappabhā [scil the central world] It has its maximum convexity (*viggaha-viggaluya*) in the so-called Viggaha-kanda [i.e., thinking of the man-like shape of the world (see *Lehre* par 103 end), the elbow (*viggaha vakra, kanda avayava, v -k kūnpara*) situated in Brahma-loka, Abhay ]

I read *savv'aviggahiya* with *Lehre* p 152, n 3 = *Doctrine* p 238, n 1, although according to Abhay the text has *sarva-viggahya*, explained *sarva-saṃkṣipta* 'the narrowest'

<sup>5b</sup> (616b) Memorandum on the shape of the world (*supaithiya-samthuya*, ref to VII 1<sup>2</sup>) The nether world is a little bigger than the upper world which is  $\zeta$  times bigger than the central world \* \*

The height of the upper world and the nether world is a little bit less resp a little bit more than seven *rajjus*, Abhay

## 5 ĀHĀRA

(616b) Attraction of matter (*ā h ā r a*) with HAMG, ref to Pannav 28,1 498b-510a \* \*

## 6 UVAVĀYA

<sup>1</sup> (617a) \* Rebirth (*u v a v ā y a*) of HAMG with or without intermediate space of time, ref to Gangeya in IX 32<sup>a1</sup>

<sup>2</sup> (617a) Situation of Camara's residence Camaracancā, ref to the *buyaya* [saya] *Sabhā-uddesaya*, i e II 8 This residence is only the god's place of amusement (*kiddā-rai-pattiyaṁ*), in fact he lives elsewhere (*annattha puna vasahim uvei*) Simile (ref to Rāyap 81a) likewise people at times live at the ground floor (<sup>?</sup>*uvagāriya-lena*), in garden- and country-houses (*ujjāniya-, nūjāniya-l*) and in rain-shelters (*dhārivāriya-l*), although their real home is elsewhere \* \*

<sup>3</sup> (618a) Mv leaves Gunasilaya near Rāyagīha and goes to the sanctuary Punnabhadda near Campā Thence he goes to the garden (*ujjāna*) Miyavana near Viibhaya in Sindhu-Sovīra There king Udāyana is ordained monk by Mv He first wants to appoint his (and his wife Pabhāvai's) son Abhī as his successor, but then, fearing that the young man might become too worldly-minded, he entrusts the throne to his sister's son Kesi, references to Sankha, Sivabhadda, Jamāli and Usabhadatta in XII 1<sup>1a</sup>, XI 9<sup>1</sup>, IX 33<sup>2</sup> and <sup>1</sup> resp and to Kūniya in Uvav (620a) Abhī, being spiteful, goes to king Kūniya in Campā Although he is a Jaina layman he cannot banish the hatred against Udāyana from his heart Having, after many years, died without confession, he is reborn as one of the Āyāva(ga) Asura-kumāras His future \* \*

See Introduction § 19 end

## 7 BHĀSĀ

<sup>1a</sup> (621a) \* [r] Speech is different from the self (*no āyā b h ā s ā, annā bhāsā*) It is concrete (lit fashioned, *rūvīm*),

devoid of consciousness (*acitta*) and inanimate (*ajīva*) though peculiar to living beings (*jīvānam bhāsā, no ajīvāṇam bh*) [2] Speech exists and 'is divided' (*bhūjai*) neither before nor after but only during actual speaking [3] Speech is either true or false or partly true and partly false or neither true nor false

Cf I 10<sup>1</sup>—For the exact meaning of (*a*)*bhinna* in this context see *Lehre* par 68 end

<sup>1b</sup> (622b) What has been said in <sup>1a</sup> about speech also applies to the inner sense (*mana*)

<sup>1c</sup> (622b) [1] The body (*kāya*), however, need not be different from the self (*āyā vi kāe anne vi kāe*, if the body is touched, the self indeed perceives it, *Abhay*), nor need it be concrete (the karmic body is not, *Abhay*), inanimate (the earthly body breathes etc, *Abhay*) and peculiar to the soul (since, in fact, also inanimate beings have a 'body', *Abhay*) [2] The body exists before, during and after the embodiment (*puvvim pi kāe kājjamāne vi kāe kāya-samaya-vūkkante vi kāe*) [3] There are [under certain aspects] seven kinds of bodies, viz the earthly and the transitional earthly body (*orāliya, o-mīsaya*), the transformation body and the transitional transformation body (*vevvīya, v-m*), the transposition body and the transitional transposition body (*āhāraya, ā-m*) and the karmic body

A body is considered to be transitional (*mīsaya*) as long as the being has not completely got hold of it (*aparyāpta, apratipūrṇa* etc), *Abhay*, cf XXV 1<sup>4</sup>

<sup>2</sup> (624a) There are five kinds of death, viz [1] *āvīn-marana* (*āvīciya-m*), i.e the 'wave' (*vīci*) of the particles of a being's *āyuskarman* each particle 'dies' inasmuch as it is superseded by the following one, [2] *ohi-m* 'death' of a particle of *āyuskarman* 'until' (*avadhi*) it will again belong to the quantity of life of the same being, [3] *āmīriya-m* (*āmīriya* for *āyamīriya* = *ātyantika* [Pischel 88]) 'final death' of a particle of *āyuskarman* that will not be bound by the same being anymore, [4] unwise death (*bāla-m*) and [5] wise death (*pandīya-m*) The first three kinds of death ('metaphysical' death, von Kamptz) may be regarded from the points of view matter, place, time, stage of

existence (?) and condition (*davv'-*, *khet'-*, *kāl'-*, *bhav'-* and *bhāv'āvū-m* etc) and in connection with the four species HAMG (*neraya-davv'āvū-m* etc) For the twelve kinds of unwise and the two kinds of wise death reference is made to II 1<sup>6a</sup> \* \*

For the interpretation of *āvū-marana* etc I follow von KAMPTZ, *Sterbefasten* p 15, n 2 Abhay's comm on the same terms in Samav (see 34a-b) is nearly identical with his *Vyākhyāprajñaptiśikā*.

## 8 KAMMA

(626a) The eight kinds of karman (*karman-pagadi*), ref. to Pannav. 23,2 465b-491a

## 9 ANAGĀRA KEYĀ-GHADIYĀ

<sup>a</sup> (626b) \* A monk who has cultivated his spiritual faculties (*bhāvīy'appā anagāra*) is able, magically, to take the form (-*kicca-hattha-gaenam appānenam*) of a water-jar attached to a string (*keyā - ghādī - yā - rājju-prānta-baddha-ghatikā*, Abhay) and of several kinds of baskets (*hiranna-* etc *pelā*, comm *pedā*), wicker-work (*vīyala-* etc *kidda*, *kidda* = *kata*, Abhay) and burdens (*aya-* etc *bhāra*) and being thus transformed to rise up into the air Such spells, which in fact are only illusory perceptions, he can work in compact masses (simile *juvām juvāne* etc, see III 1<sup>1a</sup>), ref to III 4<sup>4</sup> In the same way while flying he may assume several attitudes, e g that of a [sleeping] bat (*vaggulī citthejjā evām-eva*), a leech (*jaloya*), a *bīyambīyaga*-bird, a *virāliya-* (< *bidāla*?) bird, a *jīvamjīwaya*-bird, a goose (*hamsa*), a sea-bird (*samudda-vāyasaya*). Likewise while flying he may take the form of (-*hattha-kicca-gaya*, also *-kicca-gaya*) a wheel, a parasol etc (*jāva*) or assume the attitude of a lotus, a group of trees (*vanasanda*) etc (*jāva*) or a lotus pool (*pu~okkharīmī*)

For the compounds ending in *-kicca-hattha-gaya*, *-hattha-kicca-gaya* and *-kicca-gaya* see III 5<sup>1</sup> comm.

b (627b) Only a sinful man (*māi*) practises 'transformations'  
etc , ref to III 4<sup>5</sup> 6 q v \* \*

## 10 SAMUGGHĀYA

(629a) The six ejections (*s a m u g g h ā y a*) of the imperfect monk (*chaumattha*), ref to Pannav 36 590a \* \*

*Caram<sup>1</sup> ummāya<sup>2</sup> sarīre<sup>3</sup> poggala<sup>4</sup> aganī<sup>5</sup> tahā kim-āhāre<sup>6</sup>  
samsittham<sup>7</sup> antare<sup>8</sup> khalu anagāre<sup>9</sup> kevalī<sup>10</sup> c' eva*

### 1. CARAMA

<sup>1</sup> (630a) \* If a monk who has cultivated his spiritual faculties (*bhāvīy'appā anagāra*) dies and merits more than (*vūkkanta*, lit surpasses) a certain ('*carama*') heaven (*dev'āvāsa*) but does not merit (lit reach, *asampatta*) the next one, he is reborn in the lateral intermediate [heaven] (*pariyassao* probably a printing error for <sup>o</sup>*passao*) the lessā of which corresponds with his own. If he then does not comport with (*virāhejjā*) that heaven, he 'falls back' (*padivadai* = *pratipatati aśubhataratām yāti*, Abhay) as to karmic lessā (*kamma-lessam eva*) [and consequently falls down to the lower heaven?] Otherwise he obtains the right lessā and stays there (*eyām-eva lessam uvasampajjittānam viharai*). This applies to all the classes of gods

*pariyassao* = *paripārśvatas*   *madhyama-vartini dev'āvāse* e g if the monk deserves more than Sohamma but does not deserve Sanākumāra, he is reborn in Isāna [which is on a level with Sohamma], Abhay — 'Karmic lessā', i e lessā as a condition (*bhāva-leśyā*), not material lessā (*dravya-leśyā*) because the latter is well defined (*avasthita*), Abhay

<sup>2</sup> (630a) Rebirth takes much less time than it takes a strong man to bend or stretch his arm, clench or unclench his fist or open or shut his eyes. In fact it only takes one samaya or, in the case of a deflected course [of the being, scil to reach its new place of origin, cf I 7<sup>2</sup>, VII 1<sup>1</sup>] (*viggahenam*) two, three or, at most, namely with A<sup>1</sup>, four samayas

<sup>3</sup> (632b) HAMG experience either the first moment of their rebirth (*anantarōvavannaga padhama-samayōv*) or a later mo-

ment (*paramparôv apadhama-samayôv*) or, if they are taking a deflected course [to reach their new place of origin], neither of these (*anantara-parampara-anuvavannaga viggaha-gai-samâvan-naga*) They work (scil bind, *pakarei*) a new quantity of life (*âuya*) only in the second case (*paramparîôv*) H may bind the quantity of life of A<sup>5</sup>M, A<sup>5</sup>M that of HAMG, G that of A<sup>5</sup>M (*sesam tam c' eva*)

Likewise HAMG experience either the first moment or a later moment of their departure [from a certain existence] or neither of these (*anantara-* or *parampara-niggaya* or *an-par-aniggaya*) Here too a new quantity of life may be bound only in the second case (*par-nigg*) *Parampara-niggayâ nerayâ* may bind the quantity of life of the four species HAMG [because, as has been said above, they are A<sup>5</sup>M, Abhay ]

The same topic from the point of view of the suffering occasioned by entering or leaving an existence (*anantara-* etc with *khedôvavannaga* or *khedânuvavannaga* [and with *kheda-niggaya* or *khedânniggaya*]) \* \*

The binding of the karman of a new quantity of life (*âyur-bandha*) is restricted to the last six months or, at most, the last third part of a being's existence (*sv'âyusas tribhâgâdau* *šeše*), Abhay , cf *Lehre* par 90 Also cf Viy XXIV and *Lehre* par 93 where ref is made to several canonical texts dealing with the same topic —Cf XVIII 9 and *Lehre* par 93

## 2 UMMÂYA

<sup>1</sup> (634a) Madness (*u m m â y a*) is the result of being possessed by a demon (*jakkh'â(v)esa*) or of the realization (*udaya*) of confusing (*mohanyâ*) karman It is easier to bear and get rid of (*suha-veyanatarâga*, *s-vimoyanatarâga*) the first kind, the second kind being *duha-vey* and *d-vim* These two kinds of madness are found with HAMG Beings contract the first kind when [they ingest] impure particles (*asubha poggala*) [which] are sent off (*pakkhivai*) by a god (*deva*) G are made mad by particles sent by a mightier (*mâli'iddliyatarâga*) G

Cf *Thâna* 47b The Yaksha derives from popular belief

<sup>2a</sup> (634b) The official rainmaker (*kâla-vâsi*) is Pajjanna (Par-janya) When Sakka wants to make rain (*vutthi-kâyam kâu-kâma*),

his order passes the inner, intermediate and outer [circles of his] retinue (*abbhūntara-*, *majjhima-* and *bāhūra-parisayā devā*), then it comes to the gods outside [Sakka's retinue] (*bāhūragā devā*) who pass it to the servant-gods (*ābhūogiyā devā*) The latter hand it over to the rainmakers (*vutthi-kāiyā devā*, plur.) All kinds of gods (Bhavanavāsi, Vānamantara, Joisiya, Vemāniya) are able to make rain and so they do on the occasion of an Arhat's birth (*jammana-mahimāsu*), ordination (*nikkhamana-m*), enlightenment (*nān'uppāya-m*) and death (*parinivvāna-m*)

'*kāla-vāsi*' *tti kāle prāvṛṣī varṣatīty evaṃ silah kāla-varṣī, athavā kālas cāsau varṣī cēti kāla-varṣī*, Abhay In Brahmanism Parjanya is often identified with Indra = Śakra —Cf Jambudd V, Utt 36, 263, LEUMANN, *Proceedings of the VI<sup>th</sup> International Congress of Orientalists* (Leyden 1883) III, 2, p 491

<sup>2b</sup> (636a) When Isāna wants to make darkness (*tamu-kkāyam kāu-kāma*) etc the same procedure as in <sup>2a</sup> above All kinds of gods are able to make darkness and so they do on the occasion of their amorous plays (*kiddā-rai-pattiyyam*) or to deceive an enemy, to keep something secret (*gutti-samrakkhana-heum*) or to hide their own bodies \* \*

### 3 SARĪRA

<sup>1</sup> (636b) Big (*mahā-kāya, m-sa rīra*) gods of the four classes penetrate (*majham majhenam vīvāejjā*) [the domain of, scil attack] a monk who has cultivated his spiritual faculties (*bhāvīy'appā anagāra*) only if they are sinful and heretical (*māi micchāditthi-uvavannaga*) Orthodox (*amāi sammadditthi-uvav*) gods do not act that way, on the contrary they deal very respectfully with such a monk

Cf X 3<sup>1</sup> Abhay quotes a gāhā

<sup>2</sup> (637a) Respectful treatment, marks of honour and the like (*sakkāra* etc) are found only with A<sup>5</sup>MG, not with HA<sup>1-4</sup>, with A<sup>5</sup>, however, offering a seat does not occur

The forms of respectful treatment are nearly the same as those listed in Uvav 30 under II' 2 a, cf Viy XXV 7<sup>21</sup>.

<sup>3</sup> (637a) Repetition of and ref to X 3<sup>1</sup> section b with 'after having overcome him or her by means of a weapon' (*puvvim*

*satthenam arakkamittā*) instead of 'after having tricked him or her' (*puvvim vimohittā*)

\* \* \*  
<sup>4</sup> (638a) The painful condition of H, ref to Jīv 129a

#### 4 POGGALA

Abhay summarizes the contents of this udd in the following gāhā  
*poggala-khandhe<sup>1</sup> jīve<sup>2</sup> paramānū sāsae<sup>3a</sup> ya carame<sup>3b</sup> ya  
 duvihe khalu parināme ajīvānam ca jīvānam<sup>4</sup>*

<sup>1</sup> (638b) At times (*samayam samayam samayam*) an atom (*esa poggale*) is rough (*lukkhi*), at times it is smooth (*alukkhi*), at times it is in turn rough and smooth (*l vā al vā*) As a result of a process (*puvvim ca nam karanenam*) [viz of an instrumental or an automatical process (*prayoga- and visrasā-karana*), Abhay] it indeed may undergo different changes of colour and form [i.e smell, taste, touch and shape, Abhay] (*anega-vannam anega-rūvam parināmam parinamai*) When such a change has been fully accomplished it may [again] have one (scil its original) colour and form (*aha se parināme nijjumne bhavai tao pacchā ega-vanne ega-rūve siyā*) Thus from all eternity it has been and for ever it will be

The same applies to aggregates (*khandha*)

*lukkhi* and *alukkhi* for usual *lukkha* and *muddha*

<sup>2</sup> (639b) [Likewise] at times a soul (*esa jīve*) is unhappy (*dukkhi*), at times it is happy (*adukkhi*) and at times it is happy and unhappy in turn As a result of a process [scil of actions (*kriyā*) binding good and bad karmans, Abhay] it indeed may undergo different changes of condition (*anega-bhūyam parināmam parinamai*) When [the karman] that must be experienced has been annihilated, the soul may [again] have one (scil its original) condition (*aha se veyamije nijjumne bhavai tao pacchā ega-bhāve ega-bhūe siyā*) Thus from all eternity etc as in <sup>1</sup> above

<sup>3a</sup> (640a) An atom (*paramānupoggala*) is materially (*davv'at-thayāe*) eternal (*sāsaya*), as to its conditions (colour etc, *vanna-pajjavehim jāva phāsa-p*) it is not eternal (*asāsaya*)

<sup>3b</sup> (640a) An atom is 'not final' (*acarima*) from the point of view of matter (*davv'ādesenam*), from the points of view of place (*khett'ād*), time (*kāl'ād*) and condition (*bhāv'ād*) it is either final (*carima*) or not

Abhay comments as follows an atom is called «final» in respect of a particular form of existence if it will never again enter that form of existence after having left it (*yah paramānur yasmād vivakṣita-bhāvāc cyutah san punas tam bhāvām na prāpsyate sa tad-bhāvāpekṣayā caramah*) Consequently materially speaking an atom is not «final» because, after having quitted the state of being an atom by entering an aggregate (*paramānuttvāc cyutah sanghātam avāpyāpi*), it will again become an atom as soon as it leaves that [temporary condition] (*tatas cyutah*) But since an atom ejected (*samudghāta*, cf *Lehre* par 89) by a kevalin will never come back to its previous place, never will live the same moment over again and never again will experience the same condition, it is «final» as to place, time and condition, in other cases atoms of course are not «final» in these respects

<sup>4</sup> (641a) On changes of condition (*parināma*), ref to Pannav  
13 284a-288a \* \*

## 5 AGANI

Abhay summarizes the contents of the udd in the following gāhā  
*nerariya agāni-majjhe<sup>1</sup> dasa thānā<sup>2</sup> turiya poggale deve  
 paṇṇaya-bhūtī-ullanghaṇā ya pallanghanā c' eva<sup>3</sup>*

<sup>1</sup> (641a) HA<sup>1</sup> can penetrate a fire-body (*agāni-kāyassa majjhām majjhenaṁ vūvāejjā*) only if they are taking a deflected course [to reach their new place of origin] (*viggaha-gat-samā-vannaga*), they are not burnt then (*no jhīyāejjā*) because in that case a wounding instrument has no effect on them [scil on their karmic body] (*no tattha sattham kamai*) GA<sup>2</sup> <sup>4</sup> can penetrate a fire-body in the same case (*viggaha-g-s*) Some of them, however, may do so even if they take a straight course [to their new place of origin], in this case A<sup>2</sup> <sup>4</sup> are burnt, whereas G are not Also A<sup>5</sup>M may penetrate a fire-body without being burnt if they are *viggaha-g-s* Even if they are *aviggaha-g-s* they may do so provided they possess magical power (*iddhi-patta*), otherwise they are burnt

For *jāva vakkamai* in the par on Asurakumāras we probably should read *jāva kamai*—Summarizing the comm we can say that the possibility of penetrating fire (*bādarāgni-kāya*, short *agni*) depends on its occurrence, scil

only in the central world (see VI 8<sup>1</sup>) Fire (*satttha* = *śastra* 'the wounding instrument') has no effect (*no kama* = *krāmati*) on the being that penetrates it, if that being is [so] fine [that the senses cannot perceive it] (*sūkṣma*) This is for instance the case with the karmic body, i.e. the body that is involved in *viggaha-gai* (*vigraha-gati-samāpanno* *hi* *kārmana-śarīratvēna* *sūkṣmā*, cf Tattv II 26 and 38) and, in the case of *aviggaha-gai*, with the transformation body of G and of A<sup>5</sup>M possessing the magical power to transform themselves (*vaikriya-labdhī*), in the latter case also the swiftness of the body plays a role *sūkṣmatvād* *vaikriya-śarīrasya* *sighratvāc* *ca* *tad-gatī* As to the A<sup>1</sup> that are *avigraha-gati-samāpanna*, they cannot penetrate fire since they are immobile (*sthāvara*, Abhay quotes the Cūrnikāra) The comm is silent upon A<sup>2-4</sup>

<sup>2</sup> (642b) [No dialogue] Ten things (*thāna*) produce disagreeable (*anīthā*) sensations for H, viz sound, form, smell, taste, touch, movement (*gai*), state (*thū*), appearance (*lāvanna*), reputation (*jaso-kittī*) and energy or will (*utthāna* etc, see I 3<sup>6</sup>) The same things produce agreeable (*itthā*) sensations for G and mixed (*itthānīthā*) sensations for AM A<sup>1-4</sup>, of course, only experience sensations produced by the last 6, 7, 8 and 9 things resp

*gai* and *thū* may also mean 'stage of existence' and 'life-time' (*āyuska*, Abhay)

<sup>3</sup> (643b) Even a mighty (*mah'iddhīya* etc) god can pass beyond (*ullanghettae vā* *palanghettae vā*) a transverse (*tirya*) mountain or wall only by attracting particles from without (*bāhiraе poggale* *pariyāttā*, cf III 4<sup>4</sup>) \* \*

## 6 KIM-ĀHĀRA

<sup>1a</sup> (644a) \* To the question 'What do beings attract?' (*neraiyā* etc *k i m - ā h ā i ā*) this is the answer HAMG all attract matter and again matter it is that underlies their changes of condition as well as the place of origin and the duration [of their rebirths, and it is because of this conjunction with matter that] beings are wholly subjected to karman (*neraiyā nam poggal'-āhārā poggala-parināmā p -joniyā p -tthīyā kammōvagā kamma-niyānā k -tthīyā kammūnā-m-eva vippariyāsam entī, evam jāva Vemāniyā*)

<sup>1b</sup> (644a) HAMG attract complete substances (*avū-davva* *padipunna* *davva*) as well as defective substances (*vū-d*) scil

substances lacking one [or several, *Abhay*] of their units (*egapaes'ūna davva*)

*Abhay* refers to the *Tikākāra* and the *Cūrnikāra* but we do not hear any further details

<sup>2</sup> (644b) a How Sakka establishes a place of pleasure, ref to several *varnakas* b The same with *Īsāna* and the other gods up to Accuya \* \*

## 7 SAMSITTHA

<sup>1a</sup> (646b) \* Mv informs Goy that since a long time he, Goy, has been his friend (*cira-saṁsiṭṭhō si me Goyamā* etc) and follower (*cirānugao* etc) during [an] uninterrupted [series of] divine and human rebirth[s] (*anantaram deva-loe anantaram mānussae bhave*) After our present life, Mv says, we both shall be equal *kim param maranā?* (probably thus) *kāyassa bheyā io cuyā dovi tullā eg'atthā avisesa-m-anānattā bhavissāmo*

When Mv was *Tripiṭṭha* (the first *Kanha Vāsudeva*) Goy was his charioteer (*sārathi*), *Abhay*, cf Hemacandra's *Triṣaṭiśalākāpuruṣacaritra* translated by Helen M JOHNSON, vol III (Gaekwad's Oriental series 108, Baroda 1949) p 28 In connection with the second part of the sūtra *Abhay* tells a legend One day, as he returned from a pilgrimage to the sanctuary on Mount *Aṣṭāpada*, Goy met 1500 ascetics who had already reached omniscience Unaware of that fact he urged the sādhus to come and honour Mv When their leader accused him of having offended (*āsātanā*) the Omniscient, Goy grew very dispirited (*yāñ ahañ pravrājyāmī teṣām kevalam utpadyate, na punar mama!*) Then Mv comforted him, explaining that there are four kinds of mats (*kata*) viz mats made of cords (*sumba* = *s* = *sulva*), split bamboo (*vidala*) leather and wool (*kambala*), that likewise there are four kinds of disciples, and that he, Goy, belonged to the best kind (*kambala-kata-samāna*) The four kinds of *kada* (= *purisa-jāyā*, *Thāna* 271b) derive from Āv nūj 387a *tumāñ ca mama Goyamā kambala-kada-samāno, kiñ ca — cira-saṁsiṭṭhō si me Goyamā Pannatti-ālāvagā bhāñyavvā jāva avisesa-sāma-nānattā* (!)

<sup>1b</sup> (647b) Answering Goy's question Mv declares that, besides the two of them, also the *Anuttarōvavāya* gods know (*jānanti pāsanti*) that fact because the substances grouped in their inner sense are infinite in number (*Anuttarōvavāyānam anantāo mano-davva-vaggañāo laddhāo* etc, cf V 4<sup>11</sup>)

<sup>2</sup> (648a) There are six kinds of equality (*tullaga*), viz equality

in [1] substance (*davva-t*), i.e. material equality of atoms and of aggregates of 2 up to  $\infty$  units, [2] place (*khetta-t*), i.e. equal occupation of one up to  $\epsilon$  units of space, [3] time (*kāla-t*), equal duration of one up to  $\epsilon$  samayas, [4] existence (*bhava-t*), belonging to the same species (HAMG), [5] condition (*bhāva-t*), possession of an identical degree (one up to  $\infty$  *gunas*) of the same colour etc, as well as equality of karmic status (six stages *udaiya* up to *sammuvāya*), [6] shape (*samthāna-t*), equality in geometrical form (five kinds *paumandala* up to *āyaya*) and in shape of the body (six kinds *samacauramsa* up to *hunda*)

This text may be added to the places quoted in *Lehre* p. 32 = *Doctrine* p. 41 (geometrical forms), par. 65 (shape of the body) and par. 182 (karmic condition)

<sup>3</sup> (650a) When a monk who has abandoned all food (*bhappaccakkhāyaga anagāra*) grows faint-hearted (*mucchīya*), greedy etc, breaks his death-fast and dies from natural causes (*vīsasāe*) [up to his hour of death, provided his deadly disease caused his breaking the fast<sup>2</sup>] he must be regarded as eating without faint-heartedness, greed etc

<sup>4a</sup> (650b) A group of gods are called *Lavasattamas* because if they had a [human] rebirth lasting no longer than it takes a strong man to mow seven handfuls (*lava*, from the verb *lū*, means *musti*, *Abhay*) of corn, they would attain to liberation

Note 1 on p. 291 of JACOBI's translation of the Sūy is rather ambiguous  
—According to Abhay the *Lavasattamas* live with the *Anuttara* gods we meet in the following sūtra —*sijhantā* and *karentā* conditionals, cf. *Dasav* 11, 8 et passim, *Hc* 3, 180

<sup>4b</sup> (650b) A group of gods are called the *Anuttarōvavāiyas* because they hear (lit. have) the very best (*anuttara*) sounds, see the very best forms etc. Beings with such a small remainder of *karman* (*kammāvasesa*) that a monk (*saṃnāta niggantha*) might consume it by a fast of two days and a half (*chattha-bhattiya*) are reborn among these gods \* \*

## 8 ANTARA

<sup>1</sup> (651b) The distance between (*abāhāe anta, a*) the regions (*pudhavī*) of the three worlds  $\epsilon$  thousands of *yojanas* separate

the different hells from each other and the seventh hell from the non-world (*aloga*) The same distance separates most of the platforms of the upper world. However, between the first hell, Rayanappabhā, and the region of the celestial bodies (Joisa) the [minimum] distance is 790 yojanas, and only 12 yojanas separate the abodes of the Anuttara gods from Īśimpabbhārā pudhavī. The latter region is situated at a distance of less than one yojana (*des'una joyana*) from the non-world

*abāhāe antara* an intermediate space thanks to which two regions do not touch (lit hurt) each other (*bādhā parasparsa-samsleṣatah pīdanam*, Abhay) —The [uppermost] sixth part of the uppermost krosa of the yojana that separates Īśimpabbhārā from the non-world is the abode of the Siddhas, Abhay who quotes a gāhā, cf KIRFEL, *Kosmographie* p 301 bottom

<sup>2</sup> (652b) Mv predicts the future rebirths and the final liberation of a Sāl tree (first reborn as a Sāl tree at Rāyagīha), a branch (*latthiyā*) of a Sāl tree (first reborn as a Sāmalī tree in Mahesārī at the foot of the Vīngha) and a branch of an Umbara tree (first reborn as a Pādalī tree in Pādaliputta)

Mahesārī mod Mahesh on the right bank of the Narbadā, 40 miles south of Indore (JAIN, *Life* p 308), see Maheshwar QIM 46 N/12/4 (TI, p 227)

<sup>3</sup> (653a) The story of Ammada and his seven hundred disciples, ref to Uvav 82-116

<sup>4</sup> (653a) A certain group of gods are called Avvābāhas because through magical means (*divvam* etc) they are able to make themselves so minute that they can exhibit the thirty-two kinds of dramatic performances (or dances *battīsai-vihām natta-vihām uvadamsettae*) on each single lash of a man's eye (*acchi-patta*), without causing him any trouble (*vābāha*, whence *A-vābāha*, also *ābāha* and *chavi-ccheya*, cf V 4<sup>2</sup>)

*acchi-patta* = *akṣi-pattra* or *-pakṣman* 'eye-lash', Abhay, not 'eve-lid' as Lehre p 156, n 8 = Doctrine p 246, n 1 says, cf Worte Mv p 21 These Avvābāha gods belong to the Lokāntika class, Abhay

<sup>5</sup> (653b) Sakka is able to cut off a man's head, crush and pulverize it, put (*pakkhivejjā*) it into a water-jar (*kamandalu*) and put it back on the man's shoulders without hurting him (*ābāha* etc as in <sup>4</sup> above)

<sup>6</sup> (653b) A group of gods are called Jambhayas because they are always joyful and fond of amorous plays He who sees them in anger will contract great disgrace (*ajasa* 'misfortune', Abhay), he who sees them happy will obtain great fame (*jasa* 'good fortune', Abhay) There are ten kinds of Jambhaya gods (names) They live on the Long Veyaddha Mountains, the mountains Citta and Vicitta, the Twin (Jamaga) Mountains and the Gold Mountains Their duration (*thu*) is one *paliyama* \* \*

The *Jambayas* (*Jambhaka*, cf *vijambhate* 'to feel well') belong to the Vyantara class of gods —Read *je nam te deve se nam* instead of *jam nam* —For the mountains mentioned in the text see *Lehre* par 124 and KIRFEL, *Kosmographie* p 235

## 9 ANAGĀRA

<sup>1</sup> (655a) A monk, [even] if he has cultivated his spiritual activities (*anagāra bhāvīy'appā*), cannot discern (*na jānai na pāsai*) his own karmic lessā (*kamma-lessā*) [separately], he only discerns his [own] soul so far as it is concrete (lit endowed with a form, i e a body) and endowed with a karmic lessā (*tam puna jīvam sariūvīm sakamma-lessam j p*) Concrete particles endowed with a karmic lessā (*sariūvī sakamma-lessā poggalā*) [indeed] radiate (*obhāsanti* 4) like the light (*lessāo* plur) emanating from the abodes (*vimāna*) of the Sun and the Moon

<sup>2</sup> (655b) The particles (*poggala*) of H are wholly unpleasant, those of G are wholly pleasant (five dandakas with the synonyms *atta*, *ittha*, *kanta*, *piya* and *manunna*) Those of AM are partly pleasant and partly unpleasant

*atta* = *āpta* in the sense of *ramanīya*, Abhay's second explanation

<sup>3</sup> (656a) A mighty (*mah'iddhiya*) god who has magically entered (*viuvittā*) a thousand forms may also speak the thousand corresponding languages (*bhāsā*) Doing so, however, he has only one speech (*egā nam sā bhāsā, no khalu tam bhāsā-sahassam*)

<sup>1</sup> (656a) Having seen the morning-sun red like a cluster of China roses (*jāsumanā-kusuma*) Goy questions Mv about the sun, its essence (*sūriyassa attha*) and its shining appearance

(*s pabhā chāyā lessā*) Mv answers that they all are bright (*subha*) scil mere brightness

<sup>5</sup> (656b) Pious monks (*je ime ajjattāe samanā nigganthā viharanti*) excel (*vīvayanti*) the gods in well-being (*teya-lessā*) The longer their ascetical career (*pariyāya* of one up to twelve months) the higher the gods they surpass ([1] Vānamantaras up to [12] Anuttarāvavāiyas) After this cycle the monk becomes *sukkābhijāya* (see comm ) and attains to liberation \* \*

*teya-lessā* according to Abhay here means *sukhāsikā*, cf also Introduction § 3 — *vīvayai* = *vyatīvayati*, Abhay *sukkābhijāya parama-śukla*, Abhay , cf *Lehre* p 127, n 2 = *Doctrine* p 196, n 2 — In the last sentence 'the monk' of course means 'certain monks' (*śramana-viśeṣa*, Abhay ) viz such as *ajjattāe viharanti*

## 10 KEVALI

(657a) The omniscient being [who still dwells on earth] (*k e - v a l i bhavastha-kevalin*, Abhay ) and the liberated being (*siddha*) equally discern (*jānai pāsai*) the imperfect monk (*chau-mattha*), the *āhohiya*, the *para-m-āhohiya* and the liberated being (*siddha*) The Kevalin, however, speaks and acts, whereas the Siddha does not because he has no will (he is *anutthāna* etc , cf I 3<sup>6</sup>) Again both discern [the universe, viz] the parts of the world (Rayanappabhā etc ), the [separate] atoms (*paramānu-poggala*) and the aggregates (*khandha*) of two up to ∞ units \* \*

## SAYA XV TEYANISAGGA

Viy XV is *ekka-saraya* scil. has no uddesas. In fact it is an originally independent text, see Introduction § 3. It deals with the heresy of Gosāla Mankhaliputta, the leader of the Ājīviyas. The following pages are only a short summary of its contents, the details of this *saya* have indeed already been discussed at length by S. HOERNLE in *Appendices I and II* of his *Uvās* (reviewed by E. LEUMANN in *WZKM* 3 [1889], pp. 328-350) and esp. by A. L. BASHAM in his *History and Doctrines of the Ājīvikas, a vanished Indian Religion* (London 1951), reviewed by W. SCHUBRING in *ZDMG* 104 (1954), pp. 256-263. In the notes below the names Hoernle, Leumann, Basham and Schubring refer to these works.

The title of Viy XV is mentioned at the end of the *saya* *Teyanisaggo samatto Teya-nisagga* refers to several cases of the incineration of people by the magic power of emitting a fiery lessā (*sarīraṃsi teya-lessāṃ nisrai*) related in the story, cf. B 4, C 1 and 7, D 2. For the exact meaning of *teya* see SCHUBRING p. 257, n. 1.

Obeisance to the Suyadevayā!

A (659a) Mv stays at the Kotthaya sanctuary near Sāvathī. In the twenty-fourth year of his ascetic career Gosāla Mankhaliputta (abbreviated G below), the leader of the Ājīviyas, lives in the same city, in the potter's shop of his lay disciple Hālāhalā. G explains his doctrine to the six travellers (*disācara*) Sāna, Kalanda, Kan[n]iyāra, Acchidda, Aggivesāyana and Ajjunna (Ajjuna?) Gomāyuputta. He claims to have reached Jina-hood.

For the six 'travellers' (*disācara* probably *desāta*, Abhay, but cf. BASHAM p. 56 seqq.) see SCHUBRING p. 259. These *dikcaras* explain to G their own (*saya* [text *sata*] = *svaka*, Abhay) theories on the eight prognostics (*aṭṭhavihāpi aṣṭa-prakāraṇi nimittāṇi*, viz. *divyāṇi autpātāṇi āntarikṣāṇi bhaumāṇi āṅgāṇi svaram lakṣaṇāṇi vyañjanaṇi*, Abhay), which are said to have been discussed in the Pūrvas (*pūvvā-gaya*), cf. BASHAM p. 213, *Lehre* par. 56 (on Angavijjā) has another series of eight *mahānimittas*. Abhay's explanation of *magga* (viz. *mārgau gīta-mārga-nṛtya-mārga-lakṣaṇau*, whence *magga-dasamam*) only proves his embarrassment, cf. BASHAM pp. 217, 214 and SCHUBRING p. 259. On the ground of these theories G then explains, in half a śloka, the six inevitables (*cha aṇaikamanyūḍīṇi*), namely possession and non-possession, happiness and suffering, life and death.

B 1 (660a) At Kotthaya Mv, answering Goy's questions, tells G's life-story

G was born in the cow-shed (*gosālā*) of the brahman Gobahula at Saravana near Sāvatthī His parents, the *mankha* Mankhalī and his wife Bhaddā, therefore called him Gosāla

According to BASHAM (p 37) the elsewhere unknown place-name Saravana might be *sara-vana* 'a thicket of reeds' —*mankha citra-phalaka-vyagrakaro bhikṣāka-viśeṣah*, 'a mendicant bearing a picture board' Abhay, cf BASHAM p 35

B 2 (661a) Once G, having become a *mankha* himself, came to Nālandā, a suburb of Rāyagṛha, where at that time Mv, in the second year of his ascetic life, was staying in a weaver's house. On seeing the heavenly signs and the worldly fame that fell to the share of Mv's hosts, the householders Vijaya, Ānanda and Sunanda, G thrice begged Mv to be admitted as his disciple. Mv thrice refused. One day, visiting the weaver's house and not finding Mv, G gave away all his possessions, and left Nālandā. At Kollāya, a place near Nālandā, he heard that Mv had been a guest of the brahman Bahula who lived there. At last he met Mv in the *paniya-bhūmi*, repeated his request and Mv now accepted him as a disciple. Mv and G stayed together for six years, practising asceticism.

*jahā Bhāvanāe* refers to Āyāra II 15, 17, cf JACOBI's translation in *SBE* XXII, p 194 —Nālandā, a suburb of Rāyagṛha if the classical Nālandā (mod Baragaon) is meant, it is situated at about seven miles (one yojana according to Buddhist works) north of Rājgir (cf JAIN, *Life* p 316 and DEY, *Geographical Dict* p 136, see Baragaon/Nālandā QIM 72 G/8/8 (*TI*, pp 207 and 231). Kollāya not identified —For Sunanda HOERNLE has *Sudāṃṣaya* —*paniya-bhūmi* probably is not a place-name (SCHUBRING p 258), according to Abhay it stands either for *panita-bh bhāṇḍa-viśrāma-sthāna* or for *pranita-bh manoñā-bh*

B 3 (664b) One day, when they were travelling from Siddhatthagāma to Kummāra- (or Kumma-)gāma, Mv predicted that a certain flourishing sesamum shrub, although it would perish, still would form seeds in one of its pods. G, wanting to prove Mv a liar, secretly pulled up the plant, which, however, later on succeeded in taking root again after a heavy shower.

The text has Kummāra (Kumma)gāma, the same place is called Kummagāma in B 5 below (In B 4 HOERNLE has Kummagāma instead of Kundāgāma)

gāma) JAIN (*Life* p 302) distinguishes between Kumāra(gāma) and Kumma-gāma but does not identify the places. According to PANDEY, *HGTB*, p 167, Kumāragāma may be mod. Kumār, Muzaffarpur district, deest *GIP* Siddhatthagāma probably mod. Siddhangram, Birbhum district (JAIN, *Life*, p 334), deest *GIP* — *rerijjamāna*, in the description of the sesamum plant (cf. also VII 3<sup>1</sup>), is not *atiśayena rājamāna* or *dedipyamāna* (Abhay), but *leltyamāna* (Pischel 279) = *lelāyamāna* 'quivering' (SCHUBRING p 258)

B 4 (665b) One day, at the outskirts of Kundagāma, G thrice insulted the non-jaina ascetic (*bāla-tavassī*) Vesiyāyana. Vesiyāyana at last tried to kill G by means of his magic power of emitting a fiery lessā, but Mv saved G with his own. Afterwards Mv explained G what had happened and also taught him the ascetic discipline by which that magic power is obtained

For *sāṭīṣṇam* ( *svāṇi svakīyām uṣṇāṇi scil tejo-leśyām*, Abhay), not *sīṭīṣṇam* (text), and for *vīyad'āsaya* 'a mouthful (*culuka*, Abhay) of water' see SCHUBRING p 258

B 5 (666b) At some other time Mv and G passed the sesamum shrub mentioned in B 3 above. Mv explained what had happened to it, adding that all plants are similarly capable of such a reanimation (*pautta-parihāam pariharanti*). Later on G generalized that theory of reanimation and left Mv

*pauṭṭa-parihāra* = *pravṛtya-p* 'abandonment of transmigration', 'reanimation without transmigration' (BASHAM) lit. 'limitation [of rebirth] through remaining in force' (SCHUBRING p 258, against Abhay's false etymologies)

B 6 (667a) Practising the ascetic discipline taught by Mv in B 4 above, after six months G obtained the magic power to emit a fiery lessā (667b) He settled down in Sāvatthī (cf. A above), wrongly, as Mv asserts, claiming to have reached Jina-hood.

C 1 (668a) G is furious when he hears people repeat Mv's pronouncement on him (668b) He tells the thera Ānanda, one of Mv's disciples, a story. One day some merchants came across a huge ant-hill (*vappī, °ppū, °ppā*) with four tops. Opening them one by one, in the first hillock they found excellent water (*orāla* [ *pradhāna*] *udaga-rayana*), in the second gold (*o suvanna-r*) and in the third gems (*o mani-r*) Hoping to find diamonds (*o vaira-r*) in the fourth top, they opened it against the advice of one of them, and out came a serpent which, by the magic fire in its eyes, incinerated them all except the one man that

had warned against opening the fourth hillock Likewise G will destroy Mv if he ventures to speak ill of him, and will spare Ānanda if he warns Mv

*vappī* (also *°ppā*, *°ppū*) = *vapri* (not *vapus* as Abhay explains) 'a hillock, an ant-hill', cf *vamrī*, *valmīka*

C 2 (671a) At Kotthaya Ānanda informs Mv of this threat Mv admits G's power but declares that it can do nothing against an Arhat C 3 (671b) He orders Ānanda to warn Goy and the other disciples against encountering G C 4 (673b) While Ānanda is still carrying out this instruction G goes to Mv at Kotthaya and on the ground of his theory of reanimation (see B 5 above) denies to have actually been Mv's disciple in fact he is not G but Udāī Kundiyāyanīya and has entered G's body (the real G, Mv's disciple, having died long ago) only in order to undergo his seventh and last reanimation He also specifies his six former reanimations, their place and duration

According to G's theory all beings attain final perfection (*sijhai*) after a *mahāmānasa* period (see below) during which they rid themselves of 560 603 particles of *karman* (*kamm'amsa* = *karma-bheda*, Abhay) On the interpretation of the text, esp on the question whether one must read the loc sg *kammanī* (text, Abhay, LEUMANN) or the nom pl *kammāni* (HOERNLE, BASHAM) or the gen part pl *kammāna(m)* see SCHUBRING p 260 Within that period successively 1° they are born in an infinite number of classes (*saṃyūha* = *saṃyūtha nikāya-viṣeṣa*, Abhay), 2° they are alternately born seven times as a god (*jahā Thāna-pade* refers to Pannav 2 103a, cf 101a) in seven different classes (*saṃyūha*, for the details see HOERNLE p 20, n 5, and SCHUBRING p 260 on BASHAM pp 249-251 the interpretations differ very much one from another as well as from the one proposed here) and seven times as a sentient being (*sanni-gabbha*), and 3° finally they pass through reanimation (*pautta-parihāra*, see B 5 above) in seven consecutive bodies As to the *mahāmānasa* period mentioned supra it is equal to 8.400 000 *mahākappa* periods, one *mahākappa* being equal to 300 000 *sara* periods A *sara* is explained thus the river Ganges is 500 yojanas in length (see SCHUBRING p 260, n 1), half a yojana broad and 500 dhanus deep The last of a series of seven *Gangās* (called *Gangā*, *Mahā-Gangā*, *Sādīna-G*, *Maccu-G*, *Lohiya-G*, *Āvai-G*, *Param'āvai-[G]*) each of which has seven times the dimensions of the preceding one, consequently is equal to  $1 \times 7^6 = 117\,649$  *Gangās* Well then removing one grain of sand from [the banks? of] such a *Param'āvai-Gangā* every hundred years, it would take a *sara* period to exhaust all its sand —For *ādīnara* (SCHUBRING p 260,3) read *ādīnava*

C 5 (677a) Mv replies that G is like a thief who in vain tries to hide himself in different disguises C 6 (677b) G gets

angry and begins to outrage Mv C 7 (677b) Savvānubhū, a native of the eastern country, and Sunakkhatta of Kosala, two disciples of Mv, reprove G and are incinerated by his magic fire (*tavenam teenam bhāsa-āśim karei*) When Mv reproves G, he again emits his magic fire but rebounding from Mv's body it strikes G himself G says that within six months Mv will die of bilious fever (*pitta-yara*), but Mv replies that within seven days G himself will die of that disease as an imperfect being (*chaumattha*), whereas he, Mv, will live for another sixteen years as a Jina The élite (*aha-ppahāna jana*) of Sāvatthī believe Mv's prophecy Mv now allows his disciples to argue with G about all kinds of questions So they do, G is unable to defend himself and many of his pupils stay with Mv Some, however, go back with him to Hālāhalā's house There G starts conducting himself in a delirious way

C 8 (680a) Mv explains to Goy that the magic fire that struck G was powerful enough to destroy the sixteen regions (*janavaya*) He further explains that G proclaimed two new theories, viz the theory of the eight finalities (*attha caramāim*) and the theory of the four drinks (*cattāri pānagāim*) and the four refreshing things that are not drinks (*apānaya jahā Paoga-pade* refers to Pannav 16 328a), in order to account for this delirious actions, scil in order to hide his sins (*tassa vi ya nam vajjassa [vajja = avajja] pacchādan'atthayāe*) By expounding these new theories the Ājīviya theras succeed in reassuring their layman Ayampula of Sāvatthī who, wanting to question G on the nature of the *hallā* insect (*govālika-trna-samān'ākārah kitaka-viśesah*, Abhay), visits him and is very much confounded by his master's strange behaviour G orders his theras to bury him after his death with the honours due to the last Jina

The sixteen countries are

- 1 Anga (capital Campā, mod Champanagar) Eastern Bihar
- 2 Vanga (capital Tāmalīti, mod Tamlük) Eastern Bengal
- 3 Maga(d)ha (capital Rāyagha, mod Rājgīr) Central Bihar
- 4 Malaya (capital Bhaddilapura, mod Bhadia in Hazaribagh district) the region south of Patna and southwest of Gaya in Bihar
- 5 Mālavī (capital Avantī, mod Ujjain) Malwa
- 6 Acchā (capital Vārāṇa, mod Baran = Bulandshahar) U P
- 7 Koccha (? maybe = [Kauśikī] Kaccha in Purnea district)

8	Pādha	(? maybe = Pādham in Maīnpuri district, U P )
9	Lādha	(capital Kodīvarisa, mod Bangarh) districts of Hooghly, Howrah, Bankura, Burdwan and E Midnapur
10	Vajja	(capital Vesāli, mod Basārh) Muzaffarpur district
11	Molī?	
12	Kāsī	(capital Vārāṇasī, mod Benares)
13	Kosalā	(capital Sāgeya, mod Ayodhyā) Oudh
14	Avāha?	
15	Sambhuttara	, also Suhmuttara 'north of Suhma', Suhma corresponding with the region of the districts Midnapur and Bankura in western Bengal

The above details about capitals and identifications are quoted from JAIN, *Life*, p 263 seqq, s v —For the two new Ājīviya theories see HOERNLE, o c, p 7, BASHAM, o c, p 254 seq, SCHUBRING, o c, p 261 The gods Punnabhadda and Mānibhadda (4th *apāṇaya*) will reappear in D 2 below, cf BASHAM, o c, p 272 seq —The name Ayampula reminds us of Ayambula in VIII 5<sup>3</sup>

C 9 (682a) At death's door, however, G avows his errors not he, but only Mv is a Jina, and the theras must bury him with every mark of dishonour Then he dies C 10 (682b) Within the precinct of the potter's shed the theras organize a fictitious dishonourable burial of their master, then they publicly bury him with great pomp

C 11 (685b) Mv leaves Kotthaya (see A above) and goes to the Sālakotthaya sanctuary near Mendhiyagāma There he gets an attack of bilious fever Hearing people talk about G 's prophecy (see C 7 above) Sīha, one of Mv 's disciples, becomes very anxious Mv sends for him and comforts him, repeating that he will yet live for another fifteen years and a half He orders Sīha to go to the woman Revaī at Mendhiyagāma and ask her to send the cock killed by the cat to Mv instead of the two pigeons she was preparing for him After having eaten the cock Mv immediately regains his health

For Mendhiyagāma HOERNLE has Midhiyagāma The exact situation of the place is not known —For the vegetarian interpretations of the text as given by Abhay, see HOERNLE, o c, p 10 note —*bilam rva pannaga-bhūnenam* *appānenam* the same phrase in VII 1<sup>8</sup>, cf SCHUBRING, o c, p 262 —When Revaī asks Sīha how he could know about the pigeons, ref is made to the Khandaga episode in II 1<sup>6</sup>

D 1 (687a) Goy questions Mv Savvānubhū and Sunakkhatta (see C 7) have been reborn as gods and will achieve

salvation in due time D 2 (688a) After having passed twenty-two sāgarovamas in the Accuya heaven, G will be reborn as the son of king Sammūi and his wife Bhaddā, at Sayaduvāra in the Punda region at the foot of the Vinjha Mountains He will be called Mahāpauma, Devasena and Vimalavāhana He will ill-treat the Jaina monks, esp Sumangala, the great granddisciple (*pauppayā prapautraka*) of the Arhat Vimala, while he is practising asceticism in the Subhūmibhāga grove near Sayaduvāra Sumangala, thanks to his *ohi-nāna*, will know that in his last existence but one (*io tacce bhava-ggahane*) Mahāpauma was G, he will tell him so and warn him At last Sumangala will incinerate him with his magic fire Later on Sumangala will be reborn in the great abode (*mahāvīmāna*) Savvatthasiddha and attain a blessed end (692a) After having been born many thousands of times among the species HAM (some of these rebirths are specified) and been killed by some kind of burning, D 3 (694a) finally G will be reborn as a brahmin's daughter at Bebhela at the foot of the Vinjha Mountains She will live happily with her husband and become pregnant, but one day she will perish in a jungle conflagration Then G will alternately be reborn as a god and as a human being devoted to study and asceticism At last he will reach Mahāvīdeha, become a kevalin and tell the Jaina monks the deterrent story of his former existences, ref to Dadhapaïnna in Uvav par 102-116 After having fasted to death he will attain liberation \* \*

Cf BASHAM, o c, pp 142-145 —For Sammūi HOERNLE has Sumāī Further details on the names are given by the same author, o c, p 11 —Sayaduvāra and Puṇḍa not identified —G will be called Devasena because the gods Punnabhadda and Mānibhadda (cf C 8 above) will be his generals —For Bebhela HOERNLE has Vibhela

## S A Y A XVI

*ahigarani<sup>1</sup> jarā<sup>2</sup> kamme<sup>3</sup> jāvaryam<sup>4</sup> Gangadatta<sup>5</sup> sumine<sup>6</sup> ya  
uvaoga<sup>7</sup> loga<sup>8</sup> Bali<sup>9</sup> ohī<sup>10</sup> Diw<sup>11</sup> Udahi<sup>12</sup> Disā<sup>13</sup> Thaniyā<sup>14</sup>*

*ahigarāpi and diw' metri causa*

### 1 AHIGARANI

<sup>1</sup> (696b) \* A wind-body (*vāu-yāya*) comes into existence (*vakkamai*) on an anvil (*a h i g a i a n i*), it perishes (*uddāti mriyate*, Abhay) by contact (*puttha*), ref to II 1<sup>4</sup>

<sup>2</sup> (696b) A fire-body (*agam-kāya*) in the fireplace (*ingāla-kāriyā agni-śakatikā*, Abhay) exists for at least an antomuhutta and at most three days. A wind-body joins it (*anne vi tattha vāu-yāe vakkamai*), without which the fire-body cannot glow (*ujjalai*)

<sup>3</sup> (697a) The blacksmith is involved (*puttha*) in the five actions (mentioned in I 8<sup>2</sup> and III 3<sup>1a</sup>) and so are the bodies of which his utensils etc are made

Cf V 6<sup>4</sup>

<sup>4a</sup> (698a) Beings (specification for HAMG) are the objects as well as the subjects of actions (*jīve a h i g a r a n i vi ahigaranam pi, neraie etc*) as far as they are not obeying the commandments (*avirām paducca*) They are the objects of their own actions as well as of the actions of other beings (*jīve āyāhigaranī vi parāhigaranī vi tad-ubhayāhigaranī vi*) and their actions are brought about by their own as well as by other beings' activity (*jīvānam ahigarane āya-ppaoga-nivvattie vi para-pp -n vi tad-ubhaya-pp -n vi*)

<sup>4b</sup> (698a) Also in the development (*nivvattemāna*) of the five bodies, the five senses and the three active forces (*mana-, vari-*

and *kāya-joga*) beings are both object and subject as far as they are not obeying the commandments or, scil while developing the body of transposition (*āhāraga-sarīra*) [in which case *avirai* is impossible, Abhay ], as far as they are inattentive (*pamāyam paducca*) \* \*

## 2 JARĀ

<sup>1</sup> (699b) \* Beings in general may suffer decrepitude (*ja* ; *ā*) experienced by the body (*sārīrā vedanā*) and distress (*soga*) experienced by the mind (*mānasā v*) A<sup>1</sup> <sup>4</sup> only suffer decrepitude, all other beings may suffer decrepitude and distress.  
\* \*

<sup>2a</sup> (700a) Sakka approaches Mv (ref to III 1<sup>2a</sup>) and questions him on the topic 'range' (or 'sphere', *oggaha*) This, Mv explains, is fivefold, viz the range of god-chiefs (*dev'inda*), kings, vassals (*gāhāvāī* = *grhapatih mandaliko rājā*, Abhay ), possessors of a house (*sāgāriya*) and [homeless monks here called] co-religionists (*sāhammiya*) Sakka recognizes the fact that the monks (*saṃāna niggantha*) too have their range or sphere After the god's departure Mv , being questioned by Goy , confirms Sakka's statement

<sup>2b</sup> (701a) Goy goes on questioning Mv Sakka [as a ruler-*prāyena*, Abhay ] speaks the truth, he is *sammāvādi*, not *micchāvādi* Still he not only says things that are true (*saccam bhāsam bhāsai*), but [by inattention etc *pramād'ādīnā*, Abhay ] also things that are false (*mosam bh bh* ), both true and false or neither true nor false Sakka's speech is objectionable inasmuch as he does not abandon harming minute beings while speaking (? *jāhe nam Sakke dev'inde deva-rāyā suhuma-kāyam anujūhittānam bhāsam bhāsai tāhe nam S d -i d -r sāvajjam bh bh* ), otherwise ( *nujūhittānam*) it is irreproachable (*anavajja*) For the question whether Sakka is capable of salvation ref is made to Sanamku-māra in the Mo'uddesa, 1 e III 1<sup>2d</sup>.

Cf *Lehre* par 74 —According to Abhay the *vrddhāḥ* say that *suhuma-kāya* is a hand or something like that (*hast'ādīka vastu*) or a cloth (*vastra*) *anujūhittānam* then would be *apōhiya adattvā*, which would mean that Sakka's

speech is irreproachable only if, in order to protect living beings, he covers his mouth with his hand etc while speaking!

<sup>3</sup> (701b) The actions of living beings always bring about accumulation [of particles of karman] (*jīvānam ceya-kadā kammā kajjanti no aceya-k k k*) Particles indeed are transformed so (*tahā tahā nam te poggalā parinamanti*) [1] as to be accumulated by attraction (*āhārōvacīya*) and accumulated in [the being's] body (*bondi-* and *kalevara-cīya*), [2] as to cause all kinds of hardship and discomfort (*dutthānesu dusejjāsu dunnisīhuyāsu*), and [3] as to bring about disease (*āyanke*, loc sg ), mental occupation (*samkappe*, *samkalpah bhay'ādi-vikalpah*, *Abhay* ) and fatalities (*maranānte*) all of which result in the being's (*se*) death (*vahāe hoi*) During these three processes the tenet « *n' atti aceya-kadā kammā* » holds good and applies to all HAMG \* \*

*ceya* 'what must be accumulated' *caya(na)*, *Abhay*'s second explanation —*thānas* are *sīta* 'cold' etc as well as *kāyōtsarga* and other postures, *sejjā vasati*, *nisihiyā ādhyāya-bhūmi*, *Abhay* The same three terms are also found together in 5<sup>a</sup> below where they probably have the everyday meaning 'standing, lying and sitting', cf Pupphac 1,4 —Mv addresses Goy as *saman'āuso*

### 3 KAMMA

<sup>1</sup> (702b) \* Kinds of karman (*k a m m a -pagadī*), their perception etc , ref to Pannav 27 (497b), 26 (495a-496a), 25 (494a-494b), 24 (491b-492b) \* \*

<sup>2</sup> (703b) Mv leaves Rāyagīha and goes to the sanctuary Ega-jambūya near the town Ulluyatīra Goy questions him A monk who has cultivated his spiritual faculties (*anagāra bhāvīy'appā*) and who performs certain ascetical practices (cf II 1<sup>6b</sup>, IX 31<sup>a2</sup>, XI 9<sup>1</sup> 12<sup>2</sup>) is allowed (*se kappai*) to move (*āuttāvettae*) or stretch (*pasāvettae*) his hands, feet, arms or legs only in the afternoon (*paccacchumenam avaddham divasam*), not in the morning (*puracchumenam av div*) If that monk gets tumours (*tassa nam amsiyāo lambanti*) and a physician sees it, gently lays him down and very gently cuts off the tumours (*tam ca vejje adakkhu īsim pādei īsim īsim amsiyāo chindejjā*), the physician

performs an action (*kiriyā*) whereas the monk does not, [because this is] only a hindrance of his duty (*dhamm'antai ārya*) \* \*

Ulluyatīra on the bank of the Ullugā both the river and the town remain unidentified (JAIN, *Life* p 347) —According to Abhay (ref to the Cūrṇi) the monk in question indeed must observe *kāyōtsarga* only in the morning —*āutṭāvettae* (*āvartayitum*) and *pasārettae* (*prasārayitum*) also in 5<sup>a</sup> below —*amsiyā* = *arsa* 'haemorrhoids' or, according to Abhay who quotes the Cūrṇi, a disease of the nose

#### 4 JĀVAIYAM

(704a) \* In hundreds, thousands and millions of years a hell-being does not consume (*khavai*) as much karman as a monk annihilates by a short fast (*jāvāriyam nam anna-ilāyae cauttha-bhattie* etc up to *dasama-bhattie samane nigganthe kammam nijjarei*) Similes [1] if an old decrepit man attacks the tough trunk of a big *Mangifera sylvatica* (*kosamba* = *kośāmra*) with a blunt axe he utters loud cries but does not chop off big pieces of wood, likewise H, because they have to get rid of karmans that stick together very tightly etc , repetition of the simile of the anvil in VI 1<sup>1</sup>, [2] if a young and strong man attacks the soft trunk of a big silk-cotton tree (*sāmali* = *sālmali*) with a sharp axe etc , likewise monks who have only loosely bound karmans etc , repetition of the simile of the handful of grass in VI 1<sup>1</sup> \* \*

*anna-ilāyaya* = *anna-glāyaka* 'diminishing one's food successively' (Monier-Williams), on *cauttha-bhatta* etc see *Lehre* par 165

#### 5 GANGADATTA

<sup>a</sup> (705b) At the sanctuary Egajambūya near Ulluyatīra Sakka approaches Mv (ref to 2<sup>2a</sup> above) and is told that a mighty (*mah'iddhiya*) god is able to [1] come, [2] go, [3] speak, [4] open and close his eyes, [5] move and stretch [his hands etc] (*āutṭāvettae vā pasārettae*), [6] stand, lie and sit (*thānam vā sejjam vā nisīhiyam vā ceittae*, cf 2<sup>3</sup> above), [7] transform himself (*viuvvitiae*) and [8] serve (<sup>?</sup> *pariyārāvettae*) only by attracting particles from outside (*bāhiraе poggale pariyāttā*) These are

called 'the eight summarized answers' (*attha ukhittapasina-vāgaranāim*) Sakka takes his leave with a rather precipitate reverence (*sambhantiya-vandanaenam*)

<sup>b</sup> (706a) Answering Goy's question Mv explains that two gods of Mahāsāmāna abode (*vimāna*) in the Mahāsukka heaven (*kappa*) had a dispute. One of them, a sinless and orthodox (*amāi-sammadditthi-uvavannaga*) god, asserted that particles are changed while being changed (*parinamamānā poggalā parinayā no aparinayā, parinamantū poggalā parinayā no ap*), whereas the other one, a sinful heretical (*māi-micchāditthi-uv*) god, contended that they are not. Just now the first god had decided to approach Mv and ask him to arbitrate the dispute. Sakka being jealous of that god's magic power [of manifestation etc], had anticipated him, approaching Mv with a question of his own. That explains his being in such a hurry.

Cf I 1<sup>1</sup>

<sup>c</sup> (706b) That very instant the orthodox god, whose name is Gangadatta, approaches Mv and propounds his problem. Mv confirms the truth of his opinion. After Mv's sermon Gangadatta asks him whether he will achieve salvation or not. ref to Sūriyābha in Rāyap 44a-54b

<sup>d</sup> (707b) Goy goes on questioning Mv. Gangadatta's *iddhi* totally fills his corporeality (*sarīram gayā* etc), the *jāva* implicitly refers to the *kūdāgārasālā*-simile, cf III 1<sup>2a</sup>. This *iddhi* he merited in his former life, when he was the householder Gangadatta in Hatthināura. He had been converted and had become a monk (*jāvas* referring to Purāna in III 2<sup>1b</sup> and Udāyana in XIII 6<sup>3</sup>) after having heard the then Arhat Munisuvvaya proclaim the lore in the Sahasambavana garden near that town. His future \* \*

## 6 SUMINA

<sup>1</sup> (709a) <sup>a</sup> There are five kinds of dreams (*suvinā-dam-sana*) dreams may be [prophetically] true (*ahātacca*), extended (diffuse? *payāna*), founded on ideas [formed when one was

awake] (*cintā-sumina*) or not (*tav-vivariya*) or indistinct (*avattadamsana*)

<sup>b</sup> Dreams are seen only when one is half asleep (*sutta-jāgara*), not when one is asleep or awake

<sup>c</sup> HA<sup>1</sup> <sup>4</sup>G always are asleep (*sutta*), A<sup>5</sup> are asleep or half asleep, only M may be either asleep or awake (*jāgara*) or half asleep

<sup>d</sup> Dreams of [monks] who are closed [against karmic influx] (*saṃvuda*) are true (*ahātacca*), dreams of beings that are not closed (*asamvuda*) or only partly closed (*saṃvudāsaṃvuda*) may be true or not

<sup>e</sup> Beings (HAMG) are not closed, partly closed and closed [against karmic influx] in the same way as they are asleep, half asleep and awake, ref to <sup>o</sup> above

<sup>f</sup> There are forty-two [common] dreams (*suvinna*) and thirty great dreams (*mahā-suvinna*), together seventy-two dreams (*savva-suvinnā*)

<sup>g</sup> The fourteen great dreams the mother of a Tīrthankara and a Cakravartin sees during her pregnancy *gaya-usabha-jāva-sihim* (ref to Jinac 32 seqq), resp seven, four and one of these are seen by the mother of a Vāsudeva, a Baladeva and a Mandaliya

Cf *SBE* XXII, pp 231-238 and 246

<sup>h</sup> (709b) [No dialogue] Ten great dreams [among the 30 — 14 = 16 not mentioned under <sup>g</sup> above] were seen by Mv at the end of the night (*antima-rātyamisi*) when he still was an imperfect being (*chaumattha*) They are described and explained as follows [1] a demon as [big as, Abhay] a palmyra tree (*tāla-pisāya*) who holds a terrible light and is defeated (*parājaya*) = the destruction of the confusing (*mohanijja*) karman, [2] a male kokila (black or Indian cuckoo) with white (*sukkila*) feathers = the attainment of pure meditation (*sukka-jjhāna*), [3] the same with variegated feathers = complete conversance with the twelve Angas, [4] a double string of precious stones = the preaching of the lore to laymen and monks (*āgāra-* and *anāgāra-dhamma*), [5] a herd of white cows (*seyā-go-vagga*) = the spreading of the fourfold sangha (*cāu-vannāinna sangha*) of monks, nuns, laymen and laywomen, [6] a big lotus in full bloom = the proclamation

of the lore to the four classes of gods, [7] an ocean with thousands of waves crossed by swimming = the crossing of Samsāra, [8] a big blazing sun = the acquisition of *kevala*-knowledge, [9] Mount Mānussuttara the core of which is wholly covered (*miyagenam antenam āvedhiya parivedhiya*) with the splendid colours of emeralds (*hari*) and cat's eye gems = the praises of Mv spreading through the threefold world, [10] Mv himself seated on a throne on the top of Mount Mandara = the preaching of the lore by the Kevalin Mv to an audience of gods, men and demons

Cf Thāṇa 499a.

<sup>1</sup> (711b) [No dialogue] Fourteen dreams seen at the end of the night (*suvin'ante*) mean, for a man or a woman, immediate illumination and the acquisition of perfection and salvation in his ~ her present life (*itthī vā purise vā tak-khanām-eva bujjhai ten' eva bhava-ggahanenam sijjhai jāva antam karei*) They are [1] seeing oneself mounted on a herd (*panti*) of horses, elephants and the like, [2] seeing oneself as a rope that touches both the eastern and western shores of an ocean (*dāminūm* [= *rajjum*, Abhay] *pātīna-pādin'āyayam duhao samudde puttham*) and which is coiled up (*samvelliya* = *samartita*), [3] seeing oneself as a string that touches both the eastern and western limits of the world (*log'anta*) and which is cut (*chinna*), [4] seeing oneself as a black etc or white thread (*suttaga*) which is tangled (? *uggovīya* = *udgopita vimohita*, Abhay), [5] seeing oneself mounted on a heap (*rāsi*) of iron, copper, tin (*tauya*) or lead (*sīsaga*), [6] the same with silver, gold, gems and diamonds (*vaira*), [7] seeing oneself as a heap of grass etc which is scattered about (*vikkhirai, vikinna*), [8] seeing oneself as a bunch (*thambha*) of grass (*sara, vīrani*), reed or creepers which is eradicated, [9] seeing oneself as a jar of milk etc which is split (*uppādiya*), [10] seeing oneself as a jar of wine (*surā-viyadakhumbha*), sour gruel (*sovīraga-v-kh*), oil or liquid fat (*vasā*) which is broken (*bhunna*), [11] seeing oneself as one who has crossed (*tinna*) an ocean with thousands of waves (*jāra* ref to the seventh dream in <sup>e</sup> above), [12] seeing oneself merged (*ogādha*) in a big lotus in full bloom (cf the sixth dream in <sup>e</sup>

above), [13] seeing oneself as one who entered into a house made of precious stones, [14] seeing oneself mounted on a ditto celestial car (*vimāna*)

*suvin'ante*, cf *antima-rāyaṇsi* in the preceding text —For 6<sup>1</sup> see Introduction § 15, n <sup>24</sup>

<sup>2</sup> (713a) If one moves a vessel (*puda*) full of perfume prepared from the Costus speciosus (*koitha* = *kustha*, *kostha*, Abhay) etc [*jāva*, according to Abhay, stands for *patta* the leaves of Tamāla, *coya tvac* (cf Sanskrit *coca*) the fragrant bark of the cinnamon tree, *tagara* the *Tabernaemontana coronaria*] or the tree Pandanus odorantissimus (*keyai*) up and down and round in the wind (*anuvāyamsi*), not the vessel, nor the perfume but only fragrant particles (*ghāna-sahagayā poggalā*) float in the wind (*vāi*) [and reach our nose] \* \*

*ubbhijjamāṇa*, *nibbhijjamāṇa*, *ukkiriijjamāṇa* and *vikkiriijjamāṇa*, I think, denote movements

## 7 UVAOGA

(713b) Function (*u v a o g a*) and seeing (*pāsanayā*), ref to Pannav 29 (525a-526a) and 30 (528b-531b) \* \*

## 8 LOGA

<sup>1</sup> (714a) Memorandum on the extent of the world, ref to XII 7<sup>1</sup> a At the six ends of the world (*loga ssa carim'anta*, viz N, E, S, W, up and down) there are no [complete] souls (*jīva*) but only parts and units of souls (*jīva-desā*, *j-paesā*), lifeless entities (*ajīvā*) and parts and units of such (*ajīva-desā*, *aj-paesā*) Discussion of the question which kinds of souls and lifeless entities are concerned, with ref to X 1<sup>1</sup> section c (under intermediate directions, zenith and nadir) where a related topic is discussed b The same question in connection with the different hells (Rayanappabhā down to Ahesattamā) and heavens (Sohamma up to Isimpabbhārā)

<sup>2</sup> (715a) An atom (*paramānu poggala*) may cover the distance

between two opposite ends of the world (N — S, E — W or up — down, in either direction) in one samaya

<sup>3</sup> (717a) If a man moves (*āuttāvemāna*) or stretches (*pasāremāna*) his hand, foot, arm or leg in order to know whether it is raining or not, he commits the five actions (mentioned in I 8<sup>2</sup> and III 3<sup>1a</sup>)

<sup>4</sup> (717b) A god (*deva mah'iddhiya* etc) standing at an end of the world cannot move or stretch his hand or leg in the non-world (*alogamsi*) because in the non-world there are neither living beings nor particles of matter (*aloē nam n' ev' atthi jīvā n' ev' atthi poggalā*) and movement of both living beings and lifeless entities is possible only if particles of matter are available (*poggalā-m eva pappa jīvāna ya ajīvāna ya gai-pariyāē āhijai*) These particles of matter [indeed] are attracted by the living beings and accumulated in [their] bodies (*jīvānam āhārōvacyā poggalā bondi-ciyā pogg kalevara-ciyā pogg*, cf 2<sup>3</sup> above) \* \*

## 9 BALI

(718a) Situation of the residence (*sabhā suhammā*) of Bali Vairoyan'inda (called Balicancā), king of the Northern Asura-kumāras, his *iddhi*, ref to II 8 \* \*

## 10 OHI

(719a) On *ohi*, ref to Pannav 33 536b-542a \* \*

## 11-14 DIV'UDAHI-DISĀ-THANIYĀ

(719b) Attraction of matter (*āhāra*), breathing (*ussāsa-nissāsa*) — both ref to I 2<sup>2</sup> where all Bhavanavāsi gods (*Asurakumārā jāva Thaniyakumārā*) have already been treated — and lessā with the Dīva-, U d a h i-, D i s ā- and T h a n i y a- kumāras Their lessā is yellow, grey, dark or black, the darker their lessā the greater their number but the smaller their might (*iddhi*) \* \*

## S A Y A XVII

### Obeisance to the Suyadevayāl

*kunjara<sup>1</sup> samjaya<sup>2</sup> selesi<sup>3</sup> kuiya<sup>4</sup> Isāna<sup>5</sup> pudhavi<sup>6-7</sup> daga<sup>8-9</sup> vāū<sup>10-11</sup> eg'indiya<sup>12</sup> Nāga<sup>13</sup> Suvanna<sup>14</sup> Vijju<sup>15</sup> Vāu<sup>16</sup> 'ggt<sup>17</sup> sattarase*

### 1 KUNJARA

<sup>1</sup> (720a) \* a During his former existence the elephant (*hatthi k u n j a r a*) Udāi (see VII 9<sup>2</sup>) was an Asurakumāra After his death he will be reborn among the H in Rayanappabhā After that he will achieve salvation in Mahāvideha b The same for the elephant Bhūyānanda (see ibid )

<sup>2</sup> (720b) Casuistic application of the theory of the five actions (mentioned in I 8<sup>2</sup>) to special cases of gathering or catching the falling fruit of a palm-tree (*tāla-phala*) and of shaking that tree or part of it

As was the case in V 6<sup>4</sup> not only the man but also the fruit and the tree are said to be 'touched' (*puttha*) by four or five actions Obviously the action by which they are 'touched' or not is *pāṇāvāyā kiriya* 'murderous action'

<sup>3</sup> (721b) While bringing about (*mvvattemāna*) the five bodies, the five senses and the three active forces (*joga*) beings (viz HAMG as far, of course, as they possess these bodies etc ) are affected by three, four or five actions (*jive . siya ti-kirie siya cau-k siya panca-k*)

The number of actions of course depends on whether, while bringing about these bodies etc., the being hurts (4th action) resp kills (5th action) other beings or not

<sup>4</sup> (722a) On the six karmic conditions (*bhāva*), viz *udāya* etc , ref to Anuog 113b seqq \* \*

## 2 SAMJAYA

<sup>1</sup> (722b) a 'Standing' (*thiya*) in Dharma i.e Religion (*s a m - j a y a - vi aya-padihaya-paccakkhāya-pāvakamme dhamme*, loc), Adharma i.e Non-religion (*assamaya- adhamme*) or in a mixture of both (short *samjayāsamjaye dhammādhamme*) does not mean that one can sit, lie etc on them, but that one lives in them (e.g. *dhamme the dhammam uvasampajjittānam viharai*) b HA<sup>1-4</sup>G live in Adharma, A<sup>5</sup> either in Adharma or in a mixture of Dharma and Adharma, M in Dharma, Adharma or a mixture of both

Notwithstanding VII 10<sup>1</sup> where the question whether one can sit etc on the *atthikāyas* is discussed, and XX 2<sup>2</sup> q v, the terms Dharma and Adharma here obviously have nothing to do with the fundamental entities —Note Goy's question *se kenañ kh'āt atthenam*

<sup>2</sup> (723a) a Monks (*saṃnāta*) are wise (*pandīya*), laymen (*saṃnōvāsaya*) are half-wise (*bāla-pandīya*) as the dissidents (*an-nautthiya*) say, but in Mv's opinion he who spares even one living being in a certain sense is not completely foolish (*jassa nam ega-pānāe vi dande nikhitte se nam no eganta-bāle tti vattavvam siyā*), whereas according to the dissidents he who does not refrain from harming even one living being is completely foolish (*jassa anikhitte se nam eganta-bāle tti v s*) b HA<sup>1-4</sup>G are foolish, A<sup>5</sup> are either foolish or half-wise, M are foolish or wise or half-wise

*anikhitta (anikṣipta) anujhita, apratyākhyāta, Abhay*

<sup>3</sup> (723b) In all circumstances the soul and its self are identical (*sa cceva jīve sa cceva jīv'āyā*), not different from each other (*anne jīve anne jīv'āyā*) as the dissidents (*annautthiya*) pretend. The 'circumstances' enumerated in the text bear on moral conduct, forms of imaginative knowledge (*jāva* refers to XII 5<sup>1a</sup>), mental functions, volition, stages of existence, karmic states, lessās, kinds of belief, knowledge and non-knowledge, instincts, bodies, activities and the two kinds of imagination

<sup>4</sup> (724a) With great emphasis (*aham eyam jānāmi* etc, *mae eyam nāyam* etc), although no dissidents are mentioned, Mv

contends that a mighty god (*mah'iddhiya* etc *deva*), since he has a shape (*puvvām-eva rūvī bhavittā*), cannot become shapeless by transforming himself (*no pabhū arūvīm viuvvittānam citthitiae*), because as long as a [being's] soul in a particular stage of existence (*tathāgaya*) is united with a body (*sasarīra, tāo sarīrāo avippamukka*) and [consequently] with a shape (*sarūvī*), with karman, affection (*sarāga*), sex (*saveda*, not *savedana*<sup>1</sup>), delusion (*samoha*) and lessā, that being will show colour and such other properties as are perceptible by the senses. A shapeless being (*jīve puvvām-eva arūvī bhavittā*), on the other hand, cannot obtain a shape by transforming itself \* \*

### 3. SELESI

<sup>1</sup> (725b) A monk (*anagāra*) who has reached complete freedom from karman (*selesim padivannaya*) no longer undergoes accidental changes ([no] *eyai veyai jāva* [see II 3<sup>1d</sup>] *tam tam bhāvam parinamai*) except [such as are brought about] by an impulse from the outside (*nannatth' egenam para-ppaogenam*)

<sup>2</sup> (725b) Change (*eyanā*) considered from the point of view of matter (*davv'eyanā*), place (*khett'e*), time (*kāl'e*), stage of existence (*bhāv'e*) and condition (*bhav'e*)

<sup>3</sup> (726a) Movement (*calanā*), scil of substances (*davva*), considered in connection with the accidental changes in the five bodies (*sarīra-calanā*), the five senses (*indriya-c*) and the three active forces (*joga-c*)

<sup>4</sup> (726b) The following dispositions and actions lead to perfection (are *siddhi-pajjavasāna-phala*) desire of salvation (*samvega moksābhulāsa*, *Abhay*), disregard of wordly objects (*nivveya*), obedience to the guru and the other monks (*guru-sāham-miya-sussūsanayā*), readiness to confess and accuse oneself (*āloyanayā nindanayā garahanayā*), forgivingness (*khamāvanayā*), appeasing [other people's, *Abhay*] anger (*viusamanayā*), helping [the propagation of] the lore (*suya-sahāyayā*), aversion from [such] states of mind [as hilarity etc, *Abhay*] (*bhāve appadibaddhayā*), retiredness (*vinivattanayā*), love of solitude (*vivitta-*

*sayan'āsana-sevanayā*), closing the senses (*so'indriya*- etc *samvara*), renunciation (*paccakkhāna*) in connection with activity, body, passion, [carnal] enjoyment (*sambhoga-pacc*), superfluous property (? *uvahī-pacc*) and food (*bhatta-pacc*), patience (*khamā*), passionlessness (*virāgaya*), sincerity (*sacca*, masc) of state of mind (*bhāva-s*) and in one's activities (*joga-s*) and duties (*karana-s*), subjugation of the inner sense, speech and the body (? *mana*- etc *samannāharanayā*), abandoning the eighteen sins (*koha-vivega* etc cf I 9<sup>1</sup>), excellence (*sampannayā*) in knowledge, belief and conduct, the endurance of afflictions (*veyana-ahiyāsaya*) and of death (*māran'antiya-ahiy*) \* \*

Mv addresses Goy as *saman'āuso* — *vusamanayā* = *vyavasamanatā* according to the comm comes between *khamāvanayā* and *suya-sahāyayā* — *uvahī* = *upadhi adhika*, Abhay, cf XVIII 7<sup>2</sup> — *karana pratilekhanādi*, the cleaning of implements for daily use and other duties, Abhay

#### 4 KIRIYĀ

<sup>1</sup> (728a) \* a The actions (*kīriyā*) HAMG commit by sinning against the five great vows (*pānāivāya* etc), ref to I 6<sup>3</sup>  
b The same from the point of view of time (*samaya*), space (*desa*) and mass (*paesa*)

<sup>2</sup> (728a) The suffering of all souls and indeed of all beings (HAMG) is made and perceived only by their own selves  
*jīvānam atta-kade dukkhe, jīvā atta-kadam dukkham vedenti*,  
*jīvānam atta-kadā veyanā, jīvā atta-kadam veyanam vedenti*  
\* \*

#### 5 ĪSĀNA

(729a) *Sabhā* and *iddhi* of īsāna, inda of the lowest Northern heaven, ref to X 6 \* \*

#### 6-7 PUDHAVI

[udd 6 (729a)] If an earth-being (*pudhavī-kāya*) dies in the hell Rayanappabhā (*R-pudhavīe samohae*) and must em-

body itself anew in the heaven Sohamma, it first transports itself to that new place of origin (*uvavajjejjā*) or it first effects the [necessary] attraction of matter (*sampānejjā pudgala-grahanam kuryāt*, Abhay) This depends on whether the ejection of particles brought about by its death (i e its *mārap'antīya-samugghāya*, one of its three *samugghāyas*, the other two being the *veyanā-s* and the *kasāya-s*) is partial (*desenam samohanai*) or complete (*savvenam* s) In the first case the attraction of matter precedes the displacement, in the latter case it is the other way round \* \*

[udd 7 (729b)] The same is true (1) if the earth-being dies in Sohamma and must embody itself again in Rayanappabhā, and (2) with earth-beings dying in other hells and heavens \* \*

Cf XX 6<sup>a</sup>

### 8-9 DAGA.

[udd 8 (729b), 9 (730a)] The same with water-beings (*āu- [= d a g a -]kāiya*) \* \*

### 10-11 VĀU

[udd 10-11 (730a)] The same with wind-beings (*vāu-kāiya*) These, however, have four *samugghāyas*, scil. also the *veuvvīya-s* \* \*

### 12-17 EG'INDIYA etc

Attraction of matter (*āhāra*, ref to I 2<sup>2</sup>), *lessā* and *iddhi* of [udd 12 (730a)] the A<sup>1</sup> (e g 'i n d i y a), [udd 13 (730b)] the Nāgakumāras with ref to XVI 11-14, [udd 14] the Suvannakumāras, [udd 15] the Vijukumāras, [udd 16] the Vāukumāras and [udd 17] the Aggikumāras \* \* at the end of each udd

## S A Y A XVIII

*padhame<sup>1</sup> Visāha<sup>2</sup> Māyandie<sup>3</sup> ya pānāivāya<sup>4</sup> Asure<sup>5</sup> ya  
gula<sup>6</sup> kevali<sup>7</sup> anagāre<sup>8</sup> bhavie<sup>9</sup> taha Somil<sup>10</sup> atthārase*

The cadence of b is defective

### 1 PADHAMA

(731b) \* a [1] The single soul (*jīve*) and the single being (*neraie* etc = HAMG) as well as souls (*jīvā*) and beings (*neraīyā* etc) in general have no beginning as such (e.g. *jīve jīva-bhāvenam no padhame apadhame*), whereas both the single perfect being and perfect beings in general (*siddhe, siddhā*) have a beginning as such. The same topic is then discussed at length in connection with different qualities possessed or not possessed by the soul(s), being(s) and perfect being(s). These qualities are [2] attraction of matter (*āhāraga, anāhāraga*), [3] capability of salvation (*bhavasiddhiya, abh, no-bh -no-abh*), [4] consciousness (*sannī, as, no-s -no-as*), [5] spiritual hue (*salessa, al*), [6] belief (*sammā-, micchā- and sammāmucchā-ditthi*), [7] self-control (*sam-jaya, as, samjayās, no-s -no-as -no-samjayās*), [8] passion (*sakasāya, ak*), [9] knowledge (*nāni, annāni*), [10] activity (*sajogi, aj*), [11] imagination (*sāgārōvautta, anāgārōv*), [12] sex (*savedaga, av*), [13] body (*sasarīri, as*) and [14] the five developments (*pajjatti, ap*) — A summarizing gāhā

b [1] The soul(s) and the perfect being(s) are endless (*no carima acarima*) as such whereas the being(s) = HAMG is (are) either having an end or endless as such [2-14] The same topic discussed in connection with the qualities enumerated in a above — A summarizing gāhā

Those who are neither capable nor incapable of salvation (*no-bhava-siddhiya-no-abhavasiddhiya*) of course are the Liberated themselves, con-

sequently as such they are *padhama* The same is true with beings beyond the notions consciousness (*no-sannī-no-asannī*) and self-control (*no-samjaya-no-asamjaya*) — *pajatti* ‘development’ scil of the faculties of attracting matter (*āhāra*) and building up the body, the sense and breathing organs, speech and the inner sense

## 2 VISĀHĀ

(737b) In the sanctuary Bahuputtiya near Vīsāhā Sakka approaches Mv (ref to XVI 2<sup>2</sup>) and takes his leave Goy thereupon questions Mv on Sakka’s former existence (ref to the *kūdāgāi asālā-ditthanta* in III 1<sup>2a</sup>) — In his former existence Sakka was the merchant (*setthi*) Kattiya in Hatthīnāura (sanctuary Sahassambavana) He was converted and ordained by Munisuvvaya, ref to Sudamsana in XI 11 and to Gangadatta in XVI 5 His fasting to death and rebirth as the god Sakka in the Sohamma-vademsaya *vimāna* in Sohamma \* \*

CUNNINGHAM (*The Ancient Geography of India*, Reprint of the original edition of 1871, Varanasi 1963, p 338 seqq) identifies Visākhā with Ayodhyā, 1 c Ajodhya QIM 63 J/1/9 (TI, p 204)

## 3 MĀYANDIYA

In the sanctuary Gunasilaya near Rāyagīha Mv answers five questions (<sup>1</sup> 5) of his disciple Māgandiyaputta for whose qualities ref is made to Mandiyaputta in III 3<sup>1a</sup>

<sup>1</sup> (739b) a An earth-, water- or plant-being with a dark spiritual hue (*kāu-lessa*) may in its next existence (*anantaram uvvattitā*) be a human being, reach the *kevala*-knowledge and consequently attain liberation b (740a) The other monks (*saṃsāra niggantha*) do not believe Māgandiyaputta when he expounds this doctrine They question Mv, who confirms it, adding that the same is true for earth-beings with a black lessā (*kanha-lessa*) or a blue 1 (*nīla-l*) and [consequently] for earth-beings with a dark 1 as well as for water- and plant-beings

<sup>2</sup> (740b) a When a monk who has cultivated his spiritual faculties dies (*anagātassa bhāvīy' appano savvam kammam vee-mānassa s k nijjai emānassa s māram maramānassa s sarīram*

*vippajahamānassa, carimam kammam veem c māram mar c sarīram vipp, māran'antiyam k veem m-a k nijj m-a mānam mar m-a sarīram vipp* ), the subtle ultimate particles of his karman (*je carimā nijjarā-poggalā suhumā*) spread over the whole world (*savvam logam pi nam ogāhittānam citthanti*) b Only M that are *sanni* and *uvautta* and Vemāniya-G that are *uvautta pājjattaga* etc (see V 4<sup>10</sup>) can discern and attract (*jānanti pāsanti āhāranti*) these particles, not imperfect M (*chaumattha manussa*), HA<sup>1 5</sup> and other MG, ref to the first Indiy'udd viz Pannav 15,1

According to Abhay *anagāra bhāvīy'appā* here means a *kevalin kevalī cēha samgrāhyah!* Cf Uvav 131 seqq On these ejected particles also cf Pannav 59ob, 596a seq —Once Māgandiyaputta addresses Mv as *saman'āuso*

<sup>3</sup> (742b) The ramification of binding (*bandha*) one must distinguish

A binding of substances or objects (*davva-b*) which is

- 1 spontaneous (*vīsasā-b*) and in this case
  - a) has a beginning (*s'ārya-v-b*) or
  - b) has no beginning (*anārya-v-b*), or
- 2 brought about by an impulse (*paoga-b*) in which case it is
  - a) loosely bound (*sidhula-bandhana-b*) or
  - b) tightly bound (*dhamiya-b-b*),

B binding of conditions (*bhāva-b*) scil

- 1 of the primary kinds of karman (*mūla-pagadi-b*) or
- 2 of the secondary kinds of karman (*uttara-p-b*) This subdivision of the binding of conditions exists with all beings (HAMG) and applies to all of the eight kinds of karman (*kamma-pagadi*)

The comm notes the following examples for A 1 a) clouds and the like, for A 1 b) the fundamental entities (*astikāya*), for A 2 a) a bunch of grass etc, for A 2 b) wheels and the like, for B the binding of the soul with heresy etc —For the primary and secondary kinds of karman see Pannav 465b seqq

<sup>4</sup> (743a) The difference between the sin that has been done (*pāve kamme je kade*), the sin that is being done and the sin that will be done illustrated with the simile of the archer (cf V 6<sup>4</sup>) it indeed is the same as the difference, scil the movement

or change [of place], of the arrow that will be, is or has been shot by the archer This applies to HAMG

Once Māgandiyaputta addresses Mv as *bhagavam* —In the text the notion 'difference' is linked up with that of 'movement' *eyai vi nānattam jāvā* (*veyai vi nānattam* etc , cf III 3<sup>1d</sup> et passim) *taṃ taṃ bhāvāṇi pariṇamai vi nānattam*

<sup>5</sup> (743b) Of the particles they take in as a result of the attraction of matter (*je poggale āhārattāe genhanti*) HAMG keep (*āhārenti*)  $\frac{1}{8}$  part and eject (*nijarenti*)  $\frac{1}{2}$  part These ejected particles are not concrete (*no cakkriyā tesu nijarā-poggalesu āsait-tae vā jāvā* [cf VII 10<sup>1</sup>] *tuyattitiae vā*), they are intangible (*anāharanam eyam buriyam*) \* \*

*nijarenti mūtrādīvat tyajanti*, Abhay , cf XIX 3<sup>a</sup> under [8] —Once Mv addresses Māgandiyaputta as *samanātuso*

#### 4 PĀNĀIVĀYA

<sup>1</sup> (744a) \* Among living and lifeless things (*jīva-* and *ajīva-davva*) some are conducive to the enjoyment of living beings (*jīvānam paribhogattāe havvam āgacchanti*, cf XXV 2<sup>2</sup>) and some are not To the former belong the eighteen sins (*pānāti vāya* up to *micchādamsana-salla*, see I 9<sup>1</sup>), the elementary beings and plants (A<sup>1</sup>) and coarse-bodied beings (*bāyara-bondi-dhara kala-vara* A<sup>2</sup> etc , Abhay ), to the latter belong abstinence (*veramana* and *vivega*) from the eighteen sins, the five fundamental entities and the monk who has reached the *selesi* state

<sup>2</sup> (744a) The four passions (*kasāya*), ref to Pannav 14 289b-291b.

<sup>3</sup> (744b) a A number (*jumma*, here = *rāstī*, cf XLI 1<sup>1</sup>) that is divided by four (*je nam rāstī caukkaenam avahārenam avahāra-māne*, lit that is [repeatedly] reduced by four) is called a *kada-jumma* if the remainder is [o or] 4 (*cau-pajjavasie*) b On the divisibility by four of the maximum (*ukkosa-pade*, loc), minimum (*jahanna-p*) and medium (*ajahann'ukkosa-p*) number of HAMG and Siddhas c The same for females (*uttī*) in general and the females of each separate class of beings

*jumma* (*yugma*) the first time has the meaning *rāst* 'number, sum' In *kada-jumma* (*kaḍa* = *kṛta siddha, pūrṇa*) and *dāvara-jumma* (*dvāpara-yugma*) it means an even number as against *oya* (also *oga* = *ojas*), an odd number, in the compounds *te-oya* (*te-* = *tri-*) and *kali-oya* (*kali-* *eka-*) As to the divisibility by four of the number of H etc suffice it to refer to Abhay *etac caravam ājñā-prāmānyād avagantavyam*, we just are to believe all this For plants and Siddhas there are no (*apada*) maximum and minimum numbers

<sup>4</sup> (744b) There are as many *varā* (old edition *carā*) Andhaga-Vanhī as *parā* A -V \* \*

An obscure text No doubt there is some connection with the Andhaga-Vanhī = Andhaka-Vṛṣnis of mythology Abhay, however, explains *andhaga-vanhī* as *amhīrīpa-vahni* 'fire in trees' scil big fire-beings (*bādara-tejaskāyikā* ity *arthah*) and quotes an explanation given by others according to which *a-v* 'blind fire' means fire that does not shine (*aprakāśaka*) *varā* would mean *arvāg-bhāga-vartīnah āyuṣkāpekṣayā 'lp'āyuṣkā* ity *arthah*, *parā* *prakṛṣṭāḥ sthūtīto dīrgh'āyuṣa* ity *arthah*

## 5 ASURA

<sup>1</sup> (746a) Of two gods of the same class (Asurakumāra etc specified) living in the same abode (*āvāsa*) the one that possesses the body of transformation is beautiful, whereas the one that does not possess this body is ugly (*je se veuvviya-sarīre* [adj] *deve se nam pāsādīe jāva* [= *darisanijje abhūrūve*] *padīrūve*, *je se aveuvviya-s no pāsādīe* etc) Likewise in the world of man one is beautiful if one has got ornaments (is *alamkiya-vibhūsiya*), ugly if one has got no ornaments (*anal-v*)

According to Abhay (*a)veuvviya-sarīra* is (*a)vibhūṣita-śarīra, an (un)-adorned body—Once Goy addresses Mv as *bhagavam**

<sup>2</sup> (746b) Of two beings of the same species (HAMG specified) living in the same abode (*āvāsa*) the one that is sinful and heretical has more karman, action, influx and perception than the one that is sinless and orthodox (*je se māi-micchāditthi-uvavannae se nam mahā-kammatarāe c' eva jāva* [cf VII 10<sup>2b</sup>, XIII 4<sup>1</sup>] *mahā-veyanatarāe*, *je se amāi-sammadd-uv appa-kammatarāe* etc)

<sup>3</sup> (747a) The quantity of future life (*āuya*) a being (*neraie* [sing] etc specified) works in its present life remains intact (*se*

*purao kade citthai*) as long as that being is consuming (*padisamveer*) its present life

<sup>4</sup> (747a) Of two gods of the same class (Asurakumāras etc specified) who live in the same abode (*āvāsa*) the one that is sinless and orthodox (cf <sup>2</sup> above) is successful in accomplishing his purposes of magical transformation (*ujjuyam viuvvissāmī ujjuyam viuvvai*) whereas the one that is sinful and heretical is not (*ujj v vankam v*) \* \*

## 6 GULA

<sup>1</sup> (748a) A lump of sweetmeat (*phāniya-g u l a*) may be the object of practical and theoretical reflection (*vāvahāriya-naya* and *mcchaya* [= *naiscayika*]-*naya*) In practical reflection one of its sensory properties, viz its sweetness (*godda*), prevails, whereas theoretical reflection distinguishes all five colours, the two smells, the five tastes and the eight tactile properties in it This general rule is further illustrated with twenty examples showing all of the twenty sensory properties that can prevail in practical reflection the black bee, the blue parrot's tail, red Indian madder (*manjithiyā*) etc

Besides the *vāvahāriya-naya* and the *mcchaya-n* probably the arranger of the text also had the *ujju-sutta-naya* in his mind when he made this text follow on XVIII 5<sup>4</sup> one of the key-words of which is *ujjuya*, SCHUBRING, *Lehre par 76* — *phāniya-gula drava-guḍa, godda = gaulya madhura*, Abhay

<sup>2</sup> (748b) An atom (*pai amānupoggala*) has one colour, one smell, one taste and two tactile properties An aggregate of two atoms (*dupaesya khandha*) has one or two colours, smells and tastes and two, three or four tactile properties, etc Enumeration of the possibilities up to fine (*suhuma-parinaya*) and coarse (*bādara-p*) aggregates of an infinite number of atoms \* \*

In this connection up to the fine aggregates only four tactile properties are considered, two of which are always found together in one atom, namely cold or warm united with rough or smooth For the coarse aggregates however all eight tactile properties have to be considered

## 7 KEVALI

<sup>1</sup> (749a) \* Against dissidents (*annautthiya*) who say that a Kevalin may be possessed by a Yaksa (*jakkh'āesenam āuttha = yaks'āvesen' āvista*) and that, in this case, his speech (*bhāsā*) is false or partly false (*mosam vā saccā-mosam vā*) Mv contends that a Kevalin [because of his infinite energy (*ananta-vīryatvāt*), Abhay] cannot be possessed (*no āissai*) by a Yaksa and that his speech, since it is sin- and harmless (*asāvajja avarōvaghārya*), can be only true (*saccam*) or neither true nor false (*asaccāmosam*)

The terms *jakkh'āuttha* and *ummāya-patta* stand together in Kappa (SCHUBRING, *Das Kalpa-sūtra*, Leipzig 1905) 6, 12, Yakṣa here is used in the common popular meaning, see *Lehre* par 69 end — The term *ann'āutthe = any'āviṣṭah* (comm) is not found in the printed text

<sup>2</sup> (749b) a There are three prerequisites [of existence] (*uvahis*), viz karman, body and property (*bāhura-bhanda-mattovagarana*) A<sup>2-5</sup>MG possess all three of them, HA<sup>1</sup> only karman and body  
b These *uvahis* are living, lifeless or partly living (*sacitta, acitta, mīsaya*) c-d The same applies to the three kinds of appropriation (*pariggaha*)

*upādhi* (pw 'Bedingung, Attribut') *upadhiyate—upastabhyate yen' ātmā 'sāv upadhih*, Abhay, for twelve *upādhis* ('Daseinsgrundlagen') see *Lehre* par 179 The difference between *upadhi* and *parigraha*, Abhay says, is in the idea of property (*mamatva-buddhi*)

<sup>3</sup> (750a) a There are three kinds of 'acting' (*panihāna*) mental (*mana-p*), verbal (*vai-p*) and corporeal acting (*kāya-p*) A<sup>1</sup> have only the corporeal form, A<sup>2</sup> <sup>4</sup> only the verbal and the corporeal forms, HA<sup>5</sup>MG all three forms of 'acting' b The same is true with bad acting (*du-ppanihāna*) and good acting (*su-pp*) \* \*

*panihāna* (also Thāna 121a, 196a) is nearly synonymous with *joga* — On \*\* follows the statement that Mv continues his peregrination, the discussion with the dissidents, however, was finished already in 7<sup>2</sup> above

<sup>4</sup> (750b) In the sanctuary Gunasilaya near Rāyagīha a number of dissidents (*annautthiya*), viz Kālodāī etc (ref to the *An-nautthiy'udd*, VII 10<sup>1</sup>), being at variance on the real tenor of the doctrine of the fundamental entities explained in VII 10, question the layman (*samanovāsaya*) Madduya on that topic  
a According to Madduya we know and see a thing only by what

it produces [e g fire by its smoke, Abhay] (*jai kajjam kajjai jānāmo pāsāmo, ahe kajjam na kajjai na jānāmo na pāsāmo*) Consequently, even though imperfect beings (*chaumattha*) like the *annautthiyas* and Madduya himself do not see (*rūvam pāsai*) wind (*vāu-yāya*), smell (*ghāna-sahagaya poggala*), the fire that is in the pieces of wood used to make fire by attrition (*arani-sahagaya agani-kāya*), things lying beyond an ocean (*samudda-pāragaya rūva*), things in the heavens (*devaloya-gaya r*), all these things may and indeed do exist all the same <sup>b</sup> (751b) Madduya then approaches Mv who praises him for not having offended (*āsāyanā*) the Arhats, the Lore (*dhamma*) and the Kevalins by teaching others something he did not understand himself Then Mv explains the real tenor of that doctrine <sup>c</sup> Mv answers Goy's question about Madduya's future, ref to Sankha in XII 1<sup>2</sup>

Madduya addresses the dissidents as *āuso*

<sup>5a</sup> (751b) When a mighty (*maha'ddhiya* etc) god magically transforms himself (*viuvvittā*) into a thousand forms in order to fight with another [such god], these forms are in contact with one soul only (*ega-jīva-phuda*) Also the 'spaces' (*antara*) between these bodies (*bondi*) are in contact with one soul only and if they are touched etc, the soul is not affected, ref to VIII 3<sup>2</sup>

For the expression *tattha satthan na kama* see XIV 5<sup>1</sup> note, XVIII 10<sup>1</sup>

<sup>5b</sup> (752a) When gods (*deva*), fighting with demons (*asura*), touch (*parāmusanti*) a blade of grass, a piece of wood, a leaf or a pebble, it becomes an excellent weapon (*paharana-rayanattāe parinamai*) for them For demons however the same things become excellent weapons [only] as long as [the demons have] magically transformed [themselves into these objects] (*Asura-kumārānam devānam niccam viuvviyā paharana-rayanā parinamanti*)

<sup>6</sup> (752a) A mighty (*maha'ddhiya*) god can freely move around (*anupariyattai*) as far as the Continent Ruyagavara, beyond Ruyagavara he can move only [in one direction] (*vīvayai*)

*anupariyajjā sarvatah paribhramet* whereas *vīvayajā ekayā diśā vyatikrameta, Abhay*

<sup>7</sup> (752a) The [1] Vānamantaras consume (*khavayanti*) an infinite number of karmic particles (*anante kamm'amse*) in one hundred years, the [2] Bhavanavāsīs except the Asurakumāras, the [3] Asurakumāras, the [4] common Joisiyas, the [5] Jois'indas (viz the suns and the moons), the gods of [6] Sohamma and Isāna, [7] Sanamkumāra and Māhinda, [8] Bambhaloga and Lantaga, [9] Mahāsukka and Sahassāra, [10] Anaya, Panaya, Aruna and Accuya, [11] the lower (*hitthima*), [12] the medial (*majjhima*) and [13] the upper (*uvarima*) Gevejjas, [14] the gods of Vijaya, Vaijanta, Jayanta and Aparājīya, and [15] the Savv'atthasiddhas do so in [2] 200, [3] 300, [4] 400, [5] 500, [6] 1000 [10] 5000, [11] 100 000 [15] 500 000 years

Cf Tattv IV 20 seq.—According to Abhay the *kamm'amsas* here are particles of meritorious karman (*punya-karma-pudgala*), of course the highest classes of gods consume theirs in the longest space of time

## 8 ANAGĀRA

<sup>1</sup> (754a) \* When a monk who has cultivated his spiritual faculties (*a n a g ā r a bhāvīy'appā*), while going forwards (*purao*), sideways or backwards (*duhao*), walks in the prescribed way [scil not] looking [farther than] one yuga (*juga-māyāe pehāe rīyam rīyamāna*), and a chicken (*kukkuda-poya*) or a young quail (*vattā-poya*) or an antlike insect (*kulinga*) is trodden down (*pariyāvajjejjā*), he has committed an action in agreement with his religious duties (*īriyāvahiyā kiriyā*), not a profane and sinful action (*samparāiyā k*) For the reason why ref is made to VII 7<sup>1</sup>  
\* \* Mv continues his peregrination

*duhao dvīdhā pṛṣṭataś ca pārśvataḥ*, Abhay —*juga* is not *yūpa* (Abhay) but *yuga*, i e four hastas or about two meters —*kulinga* might be a forktailed shrike or a sparrow but according to Abhay it is an antlike (*piplik'ādi-sadrśa*) insect

<sup>2</sup> (754b) a At Rāy a group of dissidents (*annautthya*) reproach Indabhūi [Goy], contending that the Jainas (*tujhe*) are wholly undisciplined and stupid (*assamjayā jāva* [see VII 2<sup>1</sup>] *eganta-bālā*), because they tread on living beings (*pāne peccheha* etc, *jāva* referring to VIII 7<sup>1</sup>) while walking in the prescribed way (*rīyam rīyamāna*) Goy returns the reproach contending

that the Jainas (*amhe*) do not tread on living beings, because, while walking, they carefully look out again and again (*dissā* 2 *vayamānā padissā* 2 *vayamānā*) b (755a) Mv praises Goy for his repartee, among his disciples many imperfect monks (*antevāsi samanā nigganthā chaumatthā*) would not have been able to make it

<sup>3</sup> (755a) a Answering Goy 's further questions Mv explains that an imperfect human being (*chaumattha manussa*) either knows but does not see, or neither knows nor sees (*na jānai na pāsai*) an atom (*paramānu-poggala*) or an aggregate (*khandha*) of two up to  $\epsilon$  units (*paesa*), in the case of an aggregate of  $\infty$  units however all four possibilities occur (*jānai pāsai, j na p, na j p, na j na p*) b (755b) The same is true with the *āhohiya manussa* c In the case of the *para-m-āhohiya manussa* the moment of knowing atoms and aggregates and that of seeing them does not coincide (*jam samayam jānai no tam samayam pāsai* etc ), because his knowledge (*nāna*) is formally distinct (*s'āgāra*) whereas his vision (*damsana*) is formally indistinct (*anāgāra*) d The same is true with the *kevali manussa* \* \*

Cf I 4<sup>5</sup>, VII 7<sup>3</sup>, XIV 10 and Pannav 531 a seq The expressions *chaumattha manussa* etc are rather unusual

## 9 BHAVIYA

(756a) \* a A being's future stage of existence is indicated by prefixing *b h a v i y a -davva* to the name of that stage Thus a *bhaviya-davva-neraya* is a being (viz an A<sup>5</sup> or a M) that will be a H in its next existence The possibilities of rebirth are the following A<sup>5</sup>M > HG, AMG > A<sup>1</sup> (only earth, water and plants), AM > A<sup>1</sup> (fire and wind) or A<sup>2-4</sup>, HAMG > A<sup>5</sup>M b The duration (*thn*) of such *bhaviya-davva* beings \* \*

Cf XIV 1<sup>3</sup> and *Lehre* par 93

## 10 SOMILA

The title quite exceptionally refers to the fourth, not to the first text of the udd

<sup>1</sup> (757a) \* A monk who has developed his spiritual faculties (*anagāra bhāvīy'appā*) is able to penetrate (*ogāhejjā*, erroneously *uggāhejjā*) into the edge of a sword or a knife (*asi-dhārā, khurā-dh*) without being cut, a weapon indeed has no effect on him [scil on his transformation body, cf XIV 5<sup>1</sup> note] (*no khalu tattha sattham kamai*) Likewise he cannot be burnt in fire or become wet in water, ref to V 7<sup>2</sup>

<sup>2</sup> (757a) An atom (*paramānupoggala*) and an aggregate of two up to  $\epsilon$  units (*paesa*) can be filled (*phuda*) by a wind-body but the process is not reversible, only certain aggregates of  $\infty$  units can fill a wind-body (*vāu-yāe ananta-paesienam khandhenam siya phude siya no phude*) [Simile] A bladder (*vatthi*) can be filled by a wind-body but the wind-body is not filled by the bladder

*phuda* ( *vyāpta, madhye kṣipta, Abhay* ) 'penetrated' or rather, thinking of the notion 'contact' (*phuda* = *puttha* 'touched'), 'filled' — *vatthi* = *vasti drti, Abhay*

<sup>3</sup> (757b) Underneath each region of the nether world and the upper world substances (*davva*) possessing the five colours, the two smells, the five tastes and the eight tactile properties interpenetrate each other (*anna-m-anna-baddhāim anna-m-anna -putthāim jāva* [cf I 6<sup>6</sup>, XI 9<sup>1</sup> 10<sup>3</sup>] *anna-m-anna-ghadattāe citthanti* \* \* Mv continues his peregrination

<sup>4</sup> (758a) In the sanctuary Dūpalāsaya near Vāniyagāma the brahman Somila approaches Mv with one hundred pupils (*khandiya*) He puts three questions (<sup>a b, c</sup>) which he hopes Mv will not be able to answer (*mppattha-pasina-vāgaranam karessā-mū kattu*)

<sup>a</sup> Somila's first question does Mv assent to [1] *jattā*, [2] *javanijja*, [3] *avvābāha* and [4] *phāsuya-vihāra* (*jattā te bhante phāsuya-vihāram*)? Mv's answer [1] He assents to *jattā* in the sense of effort (Skt *yatnā*) viz in asceticism (*tava*), limitation (*niyama*), self-discipline (*samjama*), study (*sajjhāya*), meditation (*jhāna*), the Āvaśyakas etc [2] He assents to *javanijja* in the sense of subjection (Skt *yāpanīya* *vaśyatva*, *Abhay*) of the senses by keeping them wholly under control (*jam me so'ndiyya-phās'ndiyyāim niruvahayāim vase vattanti se ttam indiya-java-*

*nijjam*) and of the passions (*jam me koha-* *lobhā vocchinnā no udirenti se ttam noindiya-javanijjam*) [3] He assents to *avvābāha* in the sense of the suppressing of corporeal deficiencies, viz of various kinds of diseases caused by a complication in winds, bile and phlegm (*jam me vāya-pittiya-simbhiya-sannivāiyā vivihā rog'āyankā sarīra-gayā dosā uvasantā no udirenti se ttam avvābāham*) [4] He assents to *phāsuya-vihāra* in the sense of staying in gardens, parks, temples, halls, sheds and dwellings free from females, cattle (or rogues ?) and eunuchs, having a stool, wooden seat or litter free from living beings (*jam nam ārāmesu ujjānesu devakulesu sabhāsu pāvāsu itthī-pasu-pandaga-vivajjīyāsu vasahīsu phāsu-esanijjam* [ *phāsuyam*] *pīdha-phalagasejjā-samthāragam u-*  
*vasampajjittānam viharānu se ttam phāsuya-vihāram*)

There is a certain ambiguity in this first question as there is in the two others. In everyday speech '*jattā te bhante*' etc is only a salutation conveying polite interest in a person's health and well-being, see Introduction p. 43 and the literature there referred to in note <sup>48</sup>. The answer then, also Mv's answer, is '*jattā vi me*' etc 'I am well'. But in Somila's salutation, as is proved by his question '*kūp te bhante jattā*' etc, obviously more was meant than meets the ear. However, Mv stands no nonsense and accurately defines the terms of the brahman's backhanded compliment

° (758b) Somila's second question may [1] *sarisavayā*, [2] *māsa* and [3] *kulatthā* be eaten? Mv's answer brahmanical methods of consideration (*bambhannayā nayā*, plur.) distinguish two kinds of *sarisavayā*, viz *mitta-s* 'people of the same age' (*sarisavayā* = *sadrśa-vayasah*, Abhay, the text subdivides them into *sahajāyaya*, *sahavaddhiyaya* and *sahapamsukiliyaya*) and *dhanna-s* 'mustard' (s = *sarsapakāh*). Of course only the latter may be eaten by monks (*saṃana niggantha*) and that only when it is *sattha-parinaya* (cf VII 1<sup>8</sup>) and allowed (*esanijja*) scil obtained (*laddha*) by begging (*jāya*) [2] The same, mutatis mutandis, with *māsa*, which is *kāla-māsa* (m 'month', the names of the twelve months are recorded) and *davva-m*, the latter being either *attha-m* (m = *māsa* 'a weight of gold or silver') or *dhanna-m* (m = *māsa* 'bean') [3] The same with *kulatthā*, i.e. *itthī-k* (k = *kulasthā* 'girls, wives or mothers of a good family') and *dhanna-k* (k = *kulatthā* 'pulse etc')

° (760a) Somila's third question is Mv one or two, is he imperishable (*akkhaya*), immutable (*avvaya*) and stationary

(*avatthiya*) or has he different forms in past, present and future (*anega-bhūya-bhāva-bhavīya*)? Mv's answer He is all of these, since from the point of view of [the] essence [of his soul, Abhay] (*davv'atthayāe*) he is one, from the point of view of knowledge and vision (*nāṇa-damsan'atthayāe*) he is two, as to *pāesas* he is imperishable, immutable and stationary, but as to *uvaoga* he has different forms in past, present and future

<sup>d</sup> Conclusion of the episode Somila becomes a layman, ref to Cittā in Rāyap 120b

<sup>e</sup> Goy questions Mv on Somila's future, ref to Sankha in XII 1<sup>2</sup> \* \*

## S A Y A XIX

*lessā<sup>1</sup> ya gabbha<sup>2</sup> pudhavī<sup>3</sup> mahāsavā<sup>4</sup> ca amā<sup>5</sup> dīva<sup>6</sup> bhavanā<sup>7</sup> ya  
nivvatti<sup>8</sup> karana<sup>9</sup> Vanacar'asurā<sup>10</sup> ya eg'ūnavīsaime*

### 1 LESSĀ

(761a) \* The six spiritual hues (*lessā*), ref to Pannav  
17,4 358a-369a \* \*

### 2 GABBHA

(761b) The same topic, ref to Pannav 17,6 372b-373a, the  
Gabbha-uddesa \* \*

### 3 PUDHAVI

<sup>a</sup> (762a) \* a [1] Two up to (*jāva*) four or five earth-souls (*pudhavī-kāya*) do not build, together, a common body (*egayao sādhārana-sarīram bhandanti*), but each separate earth-soul by itself attracts matter (*is patteyāhāra*), transforms it (*is patteyā-parināma*) and builds a separate body (*patteyam sarīram bandhai*) which afterwards it develops (*bandhai*) by [further] attraction and transformation of matter Properties of such beings from the point of view of [2] lessā, [3] belief (*ditthi*), [4] knowledge (*nāna* and *annāna*), [5] activity (*joga*), [6] imagination, [7] attraction of matter, ref to Pannav 28,1, [8] transformation of the attracted matter which, indeed, they accumulate (*cijjai*) after which it disappears or it (scil the better part of it, Abhay) passes [into the body] (*cinne vā se uddāi palisappai vā*), [9-10] consciousness and speech of both of which they are destitute (*tesi nam bhante jīvānam evam sannā i vā pannā i vā mano i vā  
vai i vā 'amhe nam āhāremo' resp 'amhe nam itthānitthe phāse*

*padisamvedemo' 2 no tin' atthe samatthe, āhārenti resp padisamvedenti puna te ), [11] relation to the eighteen sins, [12] origin, ref to Pannav 6, [13] duration (thu), [14] ejection of atoms (samugghāya), [15] death and rebirth, ref to Pannav 6*

b The same with water-, fire-, wind- and plant-beings In the case of plant-souls (*vanassai-kāya*), however,  $\infty$  of these may build, together, one common body (*egayao sāhārana-sarīram bandhanti*)

*sāhārana-sarīra bahūnām sāmānya-sarīra, Abhav —uddāi apadravati apayāti vinaśyatīti malavat, Abhay , cf uddāi in II 1<sup>4</sup> and XVI 1<sup>1</sup> palisappai sarīrēndriyatayā paramamati, Abhay , cf XVIII 3<sup>5</sup>*

b (764b) The relative size (*ogāhanā*) of the six kinds of A<sup>1</sup> (sri because *patteya-sarīra* and *ni[g]oya* plants are treated separately), both fine (*suhuma* abbreviated *s* below) and coarse (*bādara* *b*), in their undeveloped (*apajjattaga a*) and developed (*pajjattaga p*) states and taking into account their minimum and maximum size (*jahanniyā ogāhanā j, ukkosiyā ogāhanā u*) Consequently, since *patteya-sarīra* plants are always *bādara*, there are forty-four cases

1	<i>s</i>	<i>nioya</i>	<i>aj</i>	18		the same with <i>teu-k</i>	
2	<i>s</i>	<i>vāu-kāya</i>	<i>aj</i>	19*			
3	<i>s</i>	<i>teu-k</i>	<i>aj</i>	20*		the same with <i>āu-k</i>	
4	<i>s</i>	<i>āu-k</i>	<i>aj</i>	21			
5	<i>s</i>	<i>pudhavi-k</i>	<i>aj</i>	22*		the same with <i>pudhavi-</i>	
6	<i>b</i>	<i>vāu-k</i>	<i>aj</i>	23*			
7	<i>b</i>	<i>teu-k</i>	<i>aj</i>	24		<i>k</i>	
8	<i>b</i>	<i>āu-k</i>	<i>aj</i>	25*			
9	<i>b</i>	<i>pudhavi-k</i>	<i>aj</i>	26*		the same with <i>pudhavi-</i>	
10-11	<i>patteya-sarīra b</i>		<i>aj</i>	27 up to 38*	the same as 15-	the same with <i>teu-k</i>	
	<i>vanassai-k</i>			26* with <i>b vāu-k</i> up			
	<i>b nioya</i>				to <i>pudhavi-k</i>		
12	<i>s</i>	<i>nioya</i>	<i>pj</i>	39 up to 41*	<i>b nioya</i>		
13*	<i>s</i>	<i>nioya</i>	<i>au</i>	42 up to 44*	<i>patteya-sarīra</i>		
14*	<i>s</i>	<i>nioya</i>	<i>pu</i>		<i>b vanassai-k</i>		
15							
16*							
17*							

As a rule each of these beings is  $\frac{1}{2}$  times bigger than the one immediately preceding it, for those indicated with an \* however the difference is said to be *visesāhīya*

For *ni(g)oya* see *Lehre* par 104 As is explained there these *mgoyas* originally no doubt were considered to be *suhuma*, although our text and Viy 889b = Jīv 423b, *Pannav* 381a also speak of *bādara mgoyas* —*patteya-sarīra* (*bādara vanassai-kāya*) 'single plants' as against *sāhārana-sarīra* 'group plants' such as lichens and mosses, see *Lehre* par 106, cf <sup>a</sup> above and XXIII 1-11, iv-v

<sup>c</sup> (765b) The plant-bodied being (*vanassai-kāya*) [viz the *ngoya* consequently] is the finest (*savva-suhuma* *savva-suhumatarāya*) being of the A<sup>1</sup> class, then follow wind, fire, water and earth (*vāu-kāya*) —The plant (*vanassai-kāya*) is the biggest (*savva-bādara* *savva-bādaratarāya*) being of the A<sup>1</sup> class, then follow earth, water, fire and wind (*pudhavi-kāya*) —The body of a coarse earth-being (*bādara-pudhavī-sarīra*) is  $\frac{1}{2}$  times bigger than that of a coarse water-being , the body of a coarse wind-being is  $\frac{1}{2}$  times bigger than that of a fine earth-being (*suhuma-pudhavi-[kāya-]sarīra*) , the body of a fine wind-being is  $\infty$  times bigger than that of a *suhuma-vanassai-kāya*

<sup>d</sup> (766b) The absolute size of an earth-being (*pudhavi-kāya*) is explained with a simile if a clod of earth the size of a playing ball (*egam maham pudhavi-kāiyam jau-golā-samānam*) is rubbed on a grinding stone (*sanhakarāni*) some earth-beings are crushed etc and killed (*uddavrya mārita*, *Abhay*), others are not — The pain (*vedanā*) such a being experiences when it is trampled (*akkante samāne*) is as great as that of an old decrepit man whom a young strong man gives a blow on the head —The same is true with water-, fire-, wind- and plant-beings \* \*

Once Goy addresses Mv as *saman'āuso*

#### 4 MAHĀSAYA

(767b) With H karmic influx, action and perception are strong (they are *ma hāsava*, *mahākiriya*, *mahāveyana*), but annihilation of karman is weak (*appa-nijjara*) With G influx

and action are strong whereas perception and annihilation are weak. With AM all four are either strong or weak so that there is a permutation of sixteen possibilities \* \*

## 5 CARAMA

<sup>1</sup> (768b) With 'final' (*c a r a m a, carima*) HAM karman, action, karmic influx and perception are weaker (they are *appa-kammatarāya* etc) than with 'foremost' (*parama*) HAM because of [the shorter] duration [of their present quantum of life] (*thūm paducca*) With G the reverse is true

*carama* beings indeed are *alpa-sthūti* scil have nearly finished their quantum of life, whereas *parama* beings are *mahā-sthūti* scil have still a long life-time before them, Abhay

<sup>2</sup> (769b) Perception (*veyanā*) is conscious (*nidāya*) or unconscious (*anidāya*), ref to Pannav 35 end 557a-b \* \*

The text has *nidā ya anidā ya* and so has the comm according to which *nidā* is a subst. deriving from *dā* 'to clean' and means *jñāna*, cf, though, *Lehre* par 86 and *Viy* I 2<sup>2</sup>

## 6 DĪVA

(769b) The continents and oceans (*dīva-samuddā*), ref to Jīv [Dīv] 176a seqq \* \*

## 7 BHAVANA.

(770a) Number and appearance of the abodes of the gods (*b h a v a n'āvāsa* with the Bhavanavāsis, *bhōmejjā-nagar'āvāsa* with the Vānamantaras, *vimān'āvāsa* with the Joisiyas and the Vemāniyas) the 6 400 000 abodes of the Bhavanavāsis are made of precious stones (*savva-rayana-maya*) and so are the 1 hundred thousands of Vānamantara-abodes and the Vemāniya-abodes of which only those in Sohamma are said to be 3 200 000 in number, the 1 hundred thousands of Joisiya-abodes are made of crystal (*savva-phālhā-maya*) \* \*

Cf. KIRFEL, *Kosmographie* pp 264, 271, 276 and 297

## 8 NIVVATTI

(77ob) Ramification of the different dispositions (*nīvvatti*) these *nīvvattis* may be subdivided from the point of view of [1] the kinds of beings (A<sup>1</sup> up to the highest gods, ref to VIII 9<sup>d</sup>), [2] the eight kinds of karman (here and further on the occurrence of each particular *nīvvatti* with HAMG is indicated), [3] the five bodies, [4] the five senses (*savv'indriya*), [5] the four kinds of speech (*sacca-*, *mosa-*, *saccāmosa-* and *asaccāmosa-bhāsā*), [6] the four kinds of inner sense (*sacca-* *mana*), [7] the four passions, [8] the  $5 + 2 + 5 + 8$  sensorial perceptions, [9] the six shapes of the body (*saṃthāna*, see XIV 7<sup>2</sup>), [10] the four acute instincts (*sannā*), [11] the six lessās, [12] the three kinds of belief (*ditthi*), [13] the five kinds of knowledge, [14] the three kinds of non-knowledge (*annāna*), [15] the three activities (*joga*) and [16] the two kinds of imagination (*uvaoga*) —At the end two summarizing gāhās \* \*

*nīvvatti* = *nīvratti* *nīspatti*, Abhay

## 9 KARANA

(772b) Ramification of the different kinds of acting (*karana*) and their occurrence with HAMG The *karanas* may be subdivided from the point of view of [1] matter, place, time, stage of existence and condition (*davva-* *bhāva-karana*), [2-6] = [3-7] in udd 8 above, [7] the seven kinds of ejection of atoms (*saṃugghāya*), [8-10] = [10-12] in udd 8 above, [11] the three sexes, [12] the hurting of one- up to five-sensed beings, [13] the five properties of matter (*poggala*) and their subdivisions, viz [8-9] in udd 8 above, *saṃthāna* here means the five geometrical forms, see XXV 3<sup>1-2</sup> —At the end two summarizing gāhās \* \*

## 10 VANACAR'ASURĀ

(773a) The Vānamantaras, ref to XVI 11 \* \*

## S A Y A XX

*beindiya<sup>1</sup> -m-āgāse<sup>2</sup> pāna-vahē<sup>3</sup> uvacae<sup>4</sup> ya paramānū<sup>5</sup>  
antara<sup>6</sup> bandhe<sup>7</sup> bhūmī<sup>8</sup> cārana<sup>9</sup> sōvakkamā jīvā<sup>10</sup>*

### 1 BEINDIYA

(773b) \* The same discussion as in XIX 3<sup>a</sup> (with ref to that place) in connection with two-sensed (*beindiya*), three-, four- and five-sensed living beings. Of course several properties vary for the different classes, consciousness and speech [9 10] for instance first appear with some (not all!) five-sensed beings. At the end the relative frequency of these beings their number is inversely proportional to the number of their senses \* \*

### 2 ĀGĀSA

<sup>1</sup> (775a) Space (*āgāsa*) of the world (*log'āgāsa*) and the non-world (*alog'āgāsa*), ref to the Atthi[kāya]-uddesa II 10<sup>d e</sup> with *ogāhittānam* instead of *phusittānam*

<sup>2</sup> (775b) Different names (*abhivayana*) of the five fundamental entities (*atthikāya*) [1] *dhamma* or *dhamm'atthikāya* abstinence (*veramana* in the case of the five vows, otherwise *vivega*, cf I 9<sup>1</sup> et passim) from the eighteen sins, circumspection (five kinds of *samū*, see *Lehre* par 173) and control (three kinds of *gutti*, see ibid), [2] *adhamma* the eighteen sins, *assamū* and *agutti*, [3] *āgāsa gagana, nabha* 'atmosphere' and twenty-four other names such as *vivara* 'hole', *magga* 'way', *ādhāra* 'support', *bhāyana* 'receptacle', *ananta* 'the infinite' etc, [4] *jīva* the series *pāna bhūya satta* and seventeen other names, among which also *poggala* (in the sense of body), *sasarīra* 'having a body' etc,

[5] *poggala* atoms (*paramānupoggala*) and aggregates (*khanda*) of two up to  $\infty$  units (*du-ananta-paesiya*) \* \*

The different 'names' not only never render the exact meaning of the basic terms, they often entirely get off the point e g *dhamma* and *adhamma*, the fundamental entities 'motion' and 'rest', are here taken in the sense of 'religion' and 'non-religion', cf also XVII 2<sup>1</sup> comm Abhay gives many a queer etymology

### 3 PĀNAVAHA

<sup>1</sup> (777a) Abstinence (*veramana* and *vivega* as in 2<sup>2</sup> above) from the eighteen sins (the first of which is *pānāvāya pāna-vaha*), the four forms of imaginative knowledge and the four processes of imagination (*uppattiya jāva pārināmyā, uggahē jāva dhāranā*, cf XII 5<sup>1a</sup> under [2]), will (*utthāna* etc ), the fact of belonging to one stage of existence or another (*neriyatta* etc ), the eight karmans, the six lessās, the three kinds of belief (*ditthi*) and the four views (*damsana*), the five resp three kinds of knowledge and non-knowledge, the four [acute] instincts (*sannā*), the five bodies, the three activities and the two kinds of imagination, all these result in nothing but the self (*savve te n' annattha āyāe parinamanti*)

<sup>2</sup> (777b) The soul acquires its diversity (*vibhatti-bhāvam parinamai*) as a result of karman, ref to XII 5<sup>2</sup> \* \*

### 4 UVACAYA

(777b) The genesis etc of the five senses (*indriya-uvacaya*), ref to Pannav 15,2 308b-315b \* \*

### 5. PARAMĀNU

<sup>1</sup> (778a) The possible combinations (permutations) of colours, smells, tastes and tactile properties in the atom (*pāramānupoggala*), in aggregates (*khanda*) of 2 - 10, x and  $\epsilon$  units, and in fine (*suhuma-parinaya*) and (785a) coarse (*bāyara-p*) aggregates of  $\infty$  units, ref to XVIII 6<sup>2</sup>

<sup>2</sup> (787a) Considered from the points of view [1] matter, [2] place, [3] time and [4] condition the atom (*davva-paramānu*) [1] is uncleavable, unbreakable, incombustible and intangible (*acchejja abhejja adajha agejha*), [2] has neither halves nor a middle nor units nor parts (*anaddha amajha apaesa avibhāma*), [3] is timeless (see comm) and [4] possesses colour (is *vannamanta*) etc \* \*

Abhay takes *anaddha* in the sense of 'timeless' (*saṃkhyāvaya-vābhavāt*) although the term is used in connection with *khetta* and consequently means *anardha* Obviously the text is spoiled where it says that from the point of view of time the atom is *avanna agandha* etc , probably this should be *aṇaddha* (= *anadhva*) *asamaya*

## 6 ANTARA

<sup>a</sup> (789a) If an earth-soul living between (*anatarā samohae samohanittā*) the two hells Rayanappabhā and Sakkarappabhā must embody itself anew in Sohamma heaven, it first transports itself (*uvavajjejjā*) to its new place of origin and then starts attracting matter (*āhārejjā*) or vice versa, ref to XVII 6, specifying that that text has *sampānejjā* instead of *āhārejjā*—The same with earth-souls living between other hells and going to other heavens, or living between two heavens and going to some hell

<sup>b</sup> (789b) The same with water-souls

<sup>c</sup> (790a) The same with wind-souls \* \*

## 7 BANDHA.

(790b) The binding (*bandha*) [of karman] is threefold effected by the exertion of the soul (*jīva-ppaoga-b*), immediate (*anantara-b*) and mediate (*parampara-b*) This is true for all HAMG This is demonstrated for the binding of the eight kinds of karman and their realization (*udaya*), as well as for the binding of sexes (*veya*), bodies, instincts (*sannā*), lessās, kinds of belief (*ditthi*) and kinds of knowledge and non-knowledge \* \*

*aṇantara- resp parampara-bandha yeṣāṇi pudgalānām baddhānām satām anantarah samayo vartate teṣāṇi anantara-bandha ucyate, yeṣāṇi tu baddhānām dvitīyādīḥ samayo vartate teṣāṇi parampara-bandha iti, Abhay*

## 8 BHŪMI

<sup>1</sup> (791b) The fifteen places where karman is bound and consumed (*kamma-bhūmi*) are the five Bharahas, the five Eravayas and the five Mahāvīdehas. The thirty places that are free from karman (*akamma-bh*) are the five Hemavayas, the five Herannavayas, the five Harīvāsas, the five Rammagavāsas, the five Devakuras and the five Uttarakuras. Measured time (*usappinī* and *osappinī*) does not exist there, nor does it exist in the Mahāvīdehas where time is said to be stationary (*avatthi-nam tattha kāle*)

*Lehre* par 113 and 117 — Cf *Thāna* 201a — Once the appellation is *samanātuso*

<sup>2</sup> (791b) In the Mahāvīdehas all twenty-four Arhats preach the Doctrine of the Four Restraints (*caujjāma dhamma*), in the Bharahas and the Eravayas only twenty-two do so, whereas the first and the last Arhat preach the Doctrine of the Five Vows and Confession (*panca-mahavvaya sapadikkamana dhamma*)

Cf *Thāna* 201a

<sup>3a</sup> (792a) Names of the twenty-four Arhats (*titthagara*) who preached in Jambuddīva, viz in Bharahavāsa, during the present *osappinī*

Paumappabha, the sixth Jina, is called Suppabha and Candappabha, the eighth Jina, is called Sasi

<sup>3b</sup> (792a) Between these twenty-four Tirthankaras there are twenty-three intermediate times (*jin'antara*) The *Kāliya-suya* falls into decay (*voccheda*) during the seven middle interims (viz 9 up to 15), the *Ditthivāya* during all of the twenty-three interims

Cf WEBER, *Ind. Stud.* 16, p 211 seq — *Kāliya-suya* (*Lehre* par 40 and 151) WEBER, *Ind. Stud.* 17, p 13 seq — *Ditthivāya* the 12th Anga

<sup>4a</sup> (792a) In Jambuddīva, viz in Bharahavāsa, the *Puvva-gaya*, during the present *osappinī*, will survive (*anusajjissai*) Mv by a thousand years, it will survive the other Tirthankaras by a definite (*samkhejja*) or an indefinite (*asamkhejja*) time

<sup>4b</sup> (792a) The Lore (*tittha*) will survive Mv by twenty-one thousand years

<sup>4c</sup> (792b) The Lore will survive the twenty-fourth future Tīrthankara by the same definite number [of thousands of years] (*saṃkhejjāīm scil vāsa-sahassāīm*) as lasted the period during which Usabha the Kosaliya [who was the first Tīrthankara of the present *osappinī*] lived as a Jīna (*jīna-pariyāya*)

Scil a period of 99 000 *puvvās*, see Jinac 227 with Jacobi's translation, SBE XXII p 284

<sup>5</sup> (792b) The Preachers of the Lore (*titthagāra*) are the Arhats, the Lore (*tittha*) is the fourfold community (*cāuvvannāīnna samana-sangha*) of monks, nuns, laymen and laywomen The Exponents of the Sacred Word (*pavayani*) are the Arhats, the Sacred Word (*pavayana*) is the Basket of the Twelve Angas (*duvālas'anga gami-piṭaga*) Āyāra up to Ditthivāya

The question is rather obscure *titthām bhante titthām titthagare titthām?* and *pavayānam bhante pavayānam pavayānī pavayānam?*—*duvālas'anga gami-piṭaga* also in XXV 3<sup>b</sup>

<sup>6</sup> (792b) The members of prominent and noble families (*ugga, bhoga, rāīnna, Ikkhāga, Nāya, Koravva*) adhere (*ogāhanti*) to the Lore (*dhamma*), make themselves free from karman and attain liberation Some of them are reborn in the worlds of the four kinds of gods \* \*

Ikkhāga = Aikṣvāka, the line of Ikṣvāku, Nāya = Jñātr, Mv's family, Koravva = Kauravya, the line of Kuru

## 9 CĀRANA

(793b) There are two kinds of [magical] gait (*cārana*)  
<sup>a</sup> the magical faculty (*laddhi*) called *vijā-cārana* is brought about by him who is *chattham chatthenam anikkhittenam tavo-kammenam* (cf II 1<sup>6b</sup>) *vijāe uttara-guna-laddhim khamamāna* (see comm); further details about its velocity and its range both in horizontal and vertical directions, <sup>b</sup> (794a) the *jangha-cārana-laddhi* is brought about *attham atthenam anikkhittenam tavo-kammenam*; its velocity and range If somebody who possesses these faculties

does not confess before dying, he is not 'perseverant' (*n' atti* *tassa ārāhanā*) \* \*

See Introduction par 15, n<sup>24</sup> —On the meaning of *vijjāe* etc the comm. is rather obscure '*vijjāe*' = *vidyayā pūrva-gata-śruti-viśeṣa-rūpāyā karāṇa-bhūtayā*, '*uttara-guna-laddhīḥ*' *ti uttara-guṇāḥ pṛṇḍa-viśuddhy-ādayas teṣu cēha prakramāt tapo grhyate*, consequently '*u-g-laddhīḥ*' *tapo-labdhīḥ*, '*khamamāna*' = *kṣamamāna adhisahamāna* Abhay quotes five gāhās Cf *Lehre* par 181 end

## 10 SôVAKKAMA

<sup>1a</sup> (795b) Premature exhaustion of quantity of life (*uvakkama*) is possible only with AM (who consequently may, but must not, be *sōvakka mā*), not with HG (who are always *niruvakkama*)

*uvakkama* (not to be mixed up with the *uvakkama* mentioned in Thāna 22ob) *aprāpta-kālasy* āyuṣo *nirjarana* (Abhay), i.e. 'cause of death', cf JACOBI on Tattv II 52

<sup>1b</sup> (796a) Rebirth [consequently] may be the result of such a 'cause of death' which is either internal or external (*āvakkama*, *parōvakkama*), or not be the result of such a cause (*niruvakkama*) Specification for rebirth (*uvavajjai*) and death (*uvvattai*, with Joisiyas and Vemāniyas *cayai*) on the different stages of existence

<sup>2</sup> (796a) HAMG are reborn and die by their own power (*āy'iddhī no par'iddhī*), through their own karmans (*āyakammunā* etc) and exertions (*āya-paoga* etc)

Cf XXV 8<sup>e</sup> (with the same series *iddhi kamma paoga* known also from III 4<sup>a</sup>) and IX 32<sup>b</sup>

<sup>3</sup> (796b) a HA<sup>2</sup> <sup>5</sup>M (except Siddhas) and G are [1] *ka-samciya*, [2] *akai-samciya* or [3] *avvattaga-samciya* [1] a definite number of them may simultaneously enter another stage of existence (*samkhejjāenam pavesanaenam pavisanti*, cf IX 32<sup>a2</sup>) or [2] an indefinite number may do so (*asamkhejjāenam* ) or [3] one of them may separately in one samaya do so (*ekkaenam* ) A<sup>1</sup> are *akai-samciya* and Siddhas are *akai-s* or *avvattaga-s*

b The relative frequency of these three cases with HAMG

and Siddhas c (797a) Simultaneous rebirth on another stage of existence (*pavesanaga*) is effected in five ways, namely [1] by one group of six beings (*chakka-samajjīya*), [2] by part of such a group (*no-chakka-s*), [3] by one group of six beings and part of such a group, [4] by several groups of six beings, or [5] by several groups of six beings and part of such a group. With A<sup>1</sup> only cases [4] and [5] are possible

d (797b) The relative frequency of these five cases with HAMG and Siddhas e (798a) = c with groups of twelve beings (*bārasa-samajjīya*) f (798b) = d with groups of twelve beings g (798b) = c with groups of eighty-four beings (*culasū-samajjīya*). h (799a) = d with groups of eighty-four beings \* \*

*avvattaga* = *avaktavya*, Abhay or perhaps *avyakta*

## S A Y A XXI

*sāli<sup>1</sup> kala<sup>11</sup> ayasti<sup>111</sup> vamse<sup>14</sup> ikkhū<sup>15</sup> dabbhe<sup>16</sup> ya abbha<sup>11</sup> tulasi<sup>17</sup> ya  
ath' ee dasa-vaggā asū puna honti uddesā*

### V a g g a 1

Udd 1 (800a) \* [1] The souls embodied in the roots (*jīvā mūlattāe vakkamanti*) of the plants *sāli*, *vīhi* etc originate from AM, ref to Pannav 6 [2-3] They may appear and disappear (*avahāra* = *apahāra*) simultaneously (*ega-samaenam*) in any given number, ref to XI 1<sup>b</sup> [4-33] Further description of their qualities and faculties, the domains under discussion (size of the body etc) being the same as those enumerated in XI 1<sup>c</sup> All beings have already several times or even an infinite number of times been reborn in the roots of these plants, cf XI 1<sup>d</sup> \* \*

Udd 2-10 (801b) The same as udd 1 in respect of the souls embodied in 2 the bulbous root (*kanda*), 3 the stem (*khandha*), 4 the bark (*tayā*), 5 the branches (*sāla*), 6 the shoots (*pavāla*), 7 the leaves (*patta*), 8 the flowers (*puppha*), 9 the fruits (*phala*) and 10 the seeds (*bīya*) of the same plants, slight differences are noted in udd 8-10 \* \* at the end of each udd

### V a g g a 11-viii

(802a) The same as vagga 1, with slight differences, for the plants 11 *kalā*, *masūra* etc, 111 *ayasti*, *kusumbha* etc, 14 *vamsa*, *venu* etc, 15 *ukkhu*, *ikkhuvadiyā* etc, 16 *sedriya*, *bhandiya*, *dabbha* etc, 17 *abbharuha*, *voyāna* etc and 18 *tulasi*, *kanhadala* etc

Cf XXIII comm

## S A Y A XXII

*tāl'ī eg'īī atthiya bahubīyagāīīī ya gucchāīv ya gummaīv vallīīīīī ya  
cha ddasa-vaggā ee satthim puna honti uddesā*

### V a g g a 1-vi

(803a) The same as *saya XXI*, with slight differences, for the plants 1 *tālā*, *tamāla* etc, 11 the *egā - bīyagā* trees *numba*, *amba* etc, 111 the *bahu - bīyagā* trees *atthiya*, *tinduya* etc, 1111 the *guccha* shrubs *vāngani* etc, 11111 the *ummā* shrubs *siriyayā*, *navamālyayā* etc and 111111 the *vallī* creepers *pūsaphalī* etc, references to *Pannav 1*

Cf *XXIII* comm

## S A Y A XXIII

### Obeisance to the Suyadevayā<sup>1</sup>

*āluya<sup>1</sup> lohī<sup>11</sup> avaya<sup>111</sup> pādhī<sup>14</sup> taha māsavanni-vallī<sup>14</sup> ya  
panc' ee dasa-vaggā pannāsā honti uddesā*

### V a g g a 1-v

(804a) The same as *saya* XXI, with slight differences, for the plants 1 *āluya*, *mūlaga* etc, 11 *lohinī* etc, 111. *āya* etc, 14 *pādhā* etc and 14 *māsapannī* etc

See Introduction § 4.—In *Pannav* 30a-39b (cf also *Utt* 36, 93 seqq) the same plants form two families called *patteya-* and *sāhāraṇa-sarīra-bāyara-vanassai-kāya* (cf XIX 3<sup>b</sup> comm) and the *patteya* family is subdivided into the following twelve groups

1a <i>ega-bīyaga rukkha</i> , trees with one seed	cf Viy XXII ii
1b <i>bahu-bīyaga rukkha</i> , trees with many seeds	cf XXII iii
2 <i>guccha</i> { shrubs (see JACOBI, <i>SBE</i> XLV, p 216)	cf XXII iv
3 <i>gumma</i> {	cf XXII v
4 <i>layā</i> , big plants (see below)	
5 <i>vallī</i> , creepers	cf XXII vi
6 <i>pavaga</i> , reeds	cf XXI v, iv
7 <i>taṇa</i> , grasses	cf XXI vi
8 <i>valaya</i> , palms	cf XXII i
9 <i>hariya</i> , herbs	cf XXI vii-viii
10 <i>osahi</i> , annual plants	cf XXI i-iii
11 <i>jala-ruha</i> , water-plants (see below)	
12 <i>kuhana</i> , funguses	cf XXIII iii

The *sāhāraṇa* family is treated in XXIII 1-ii and iv-v but not all the names mentioned in *Pannav* appear there. Probably the eleventh group of the *patteya* family was not treated in XXI-XXIII because several plants belonging to that group (*uppala*, *pauma*, *nalma*) had already been discussed in XI 1-8. Also the fourth group of the same family (starting with *pāumā-layā*, see *Pannav* 32b) is missing in the Viy

SAYA XXIV

*uvavāyā<sup>[1]</sup> parīmānam<sup>[2]</sup> sanghayan'*<sup>[3]</sup> *uccattam<sup>[4]</sup> eva samthā-*  
*nam<sup>[5]</sup> lessā<sup>[6]</sup> ditthī<sup>[7]</sup> nāne<sup>[8]</sup> annāne<sup>[9]</sup> jogā<sup>[10]</sup> uvaoge<sup>[11]</sup>*  
*sannā<sup>[12]</sup> kasāyā<sup>[13]</sup> indriya<sup>[14]</sup> samugghāyā<sup>[15]</sup> vedanā<sup>[16]</sup> ya*  
*vede<sup>[17]</sup> ya*  
*āum<sup>[18]</sup> ajjhavasānā<sup>[19]</sup> anubandho<sup>[20]</sup> kāya-samveho<sup>[21]</sup>*  
*jīva-pade jīva-pade jīvānam dandagammi uddesā*  
*cauvīsaimammi sae cauvīsām honti uddesā*

The third gāhā says that the saya is composed of twenty-four udd, one for each species (*jīva-pada*). Each udd will discuss twenty-one qualities and faculties of these beings, viz [1] rebirth (for their former existence see below), number of souls which may be thus embodied simultaneously (*ega-samaenam*), joining of the bones (or firmness of the frame), size of the body (*uccatta sarīr'ogāhanā*), [5] form of the body, spiritual hue, belief, knowledge, negative knowledge, [10] activity, imagination, instincts, passions, senses, [15] expulsion of atoms, perception of karmans, sex, duration of life during that existence, determinations which may be praiseworthy (*pasattha*) or not (*apasattha*), [20] duration of the being's stay on that stage of existence during several rebirths, [21] coming back (*gai-r-āgai*) to the same form of existence

The fourth gana of the first line of the second gāhā has five moras—See Introduction § 5. The qualities and faculties discussed in XXIV are mainly the same as those treated in connection with the plants in XXI-XXIII and XI i-8.

ppabhā, or [B] from A<sup>5</sup> endowed with consciousness (*sanni*), or [C] from M endowed with consciousness, in cases B and C they may live [1] (809a and 814b resp) in Rayanappabhā or [2] (812a and 815b resp) in any other hell \* \*

2-11

(Udd 2 818a) \* Asurakumāras, (udd 3 821a) Nāgakumāras and (udd 4-11 822b) Suvanna- up to Thaniyakumāras have the same origins \* \* at the end of each udd

12

Earth-beings originate either [A] from any of the five kinds of A<sup>1</sup>, viz from earth-beings (823a), water-beings (824a), fire-beings (824b), wind-beings (825a) or plants (825a), or [B] from A<sup>2</sup> (826a), A<sup>3</sup> (827b), A<sup>4</sup> (827b), *asanni* A<sup>5</sup> (828a) or *sanni* A<sup>5</sup> (828b), or [C] from M both *sanni* and *asanni* (830a), or [D] from G (830b) \* \*

13-16

The same is true with (udd 13 832b) water-beings, (udd 14 833a) fire-beings, (udd 15 833a) wind-beings, (udd 16 833a) plants Fire- and wind-beings, though, do not originate from G \* \* at the end of each udd

In the old edition udd 13 is introduced by 'Namo Suyadevayāe'

17-19

The same is true with (udd 17 833b) A<sup>2</sup>, (udd 18 834a) A<sup>3</sup>, (udd 19 834a) A<sup>4</sup> \* \* at the end of each udd

20

A<sup>5</sup> originate from [A] H (834b), [B] A (836a), [C] M (838a) or [D] G (839a) \* \*

21

The same is true with M [A] 842b, [B] and [C] 843a, [D]  
843b \* \*

22

(846a) Vānamantaras have the same origin as Nāgakumāras \* \*

23

(847a) The same is true with Jōsīyas \* \*

24

(848a) The same is true with Vemāniyas, specification for the  
different heavens \* \*

*lesā<sup>1</sup> ya dāvva<sup>2</sup> samthāna<sup>3</sup> jumma<sup>4</sup> pājjava<sup>5</sup> miyantha<sup>6</sup> samanā<sup>7</sup> ya  
ohe<sup>8</sup> bhaviyābhavie<sup>9-10</sup> sammā<sup>11</sup> micche<sup>12</sup> ya uddesā*

See Introduction § 7

1 LESĀ

<sup>1</sup> (852a) \* The six spiritual hues (*lesā*) and their relative frequency, implicit ref to Pannav 3 (see Introduction § 10 under B 3<sup>8</sup>) and ref to I 2<sup>3</sup>, itself a ref to Pannav 17,2

<sup>2</sup> (852b) a There are fourteen kinds of beings subjected to samsāra (*samsāra-samāvannaga jīva*) viz [1-4] fine and coarse [one-sensed] beings both developed and undeveloped, [5-10] A<sup>2</sup> <sup>4</sup> both developed and undeveloped, and [11-14] developed and undeveloped five-sensed beings devoid of and endowed with consciousness b The relative quantity of the comparatively smallest and greatest amounts of activity (*jahannaga* and *ukkosaga* *joga*) of these fourteen kinds of beings

Cf Samav 26b

<sup>3</sup> (854a) Two beings (HAMG) living in the first samaya of their rebirth (*padhama-samañvavannaga*) are equally active or not (*sama-jogi* or *visama-j*) This depends on whether the beings [reached their new place of origin without or with a change of direction (*vigraha*) and consequently, thus Abhay ] have arrived there as *āhāraga* resp *anāhāraga* beings If both of them are *āhāraga* or *anāhāraga*, they are [of] equal [activity] (*tulla*) An *anāhāraga* being, however, is inferior (*hīna*) to [scil less active than] an *āhāraga* being [*āhāra*, attraction of matter for the purpose of reincarnation, being an activity], in the same way an *āhāraga* being is superior (*abbhahiyā*) to an *anāhāraga* being

In these cases the being is  $\frac{1}{x}$  or  $\frac{1}{\zeta}$  or  $\imath$  times or  $\zeta$  times 'inferior' resp. 'superior'.

<sup>4</sup> (854b) a There are fifteen kinds of activity (*joga*) activity is effected by the inner sense or by speech, both of which may be true, false, both true and false or neither true nor false (*sacca-mana-joga* etc ), or it is effected by one of the seven bodies (*orāliya-sarīra-kāya-joga*, *orāliya-mīsā-s-k-j* etc , see XIII 7<sup>1c</sup>) b The relative quantity of the comparatively smallest and greatest (*jahann'ukkosaga*) forms of these fifteen activities × ×

The same text in Pannav 317b with *paoga* instead of *joga*

## 2 DĀVVA.

<sup>1</sup> (855b) Substances (*d a v v a*) are living (*jīva-d*) or lifeless (*ajīva-d*) Lifeless substances have a form (are *rūpi*) or are formless (*arūpi*), ref to Pannav 5 179a Both living and lifeless substances are infinite in number

<sup>2</sup> (856a) Lifeless substances exist on behalf of the living ones (*jīva-davvānam ajīva-davvā paribhogattāe havvam āgacchanti*, cf XVIII 4<sup>1</sup>), not the other way round Souls (*jīva-davvā*) indeed take possession (*pariyādiyanti*) of lifeless substances, the latter constitute (*nivvattiyanti*) the five bodies, the five senses, the three activities and the breathing (*ānāpānattā*) of HAMG

<sup>3</sup> (856b) a Within 'the world the measure of which cannot be expressed in numbers' (*asamikheyya loga*, cf V 9<sup>4</sup>) these innumerable substances necessarily stay in space (*davvām āgāse bhaiyavvām* or *bhaaviyavvām*) b Within one unit of space particles of matter (*poggala*) accumulate resp disperse (*cijjanti* resp *chijjanti*, or [with aggregates, Abhay] *uvacijjanti* resp *avacijjanti*) in the six directions if there is no hindrance [that means if the unit of space is not situated on the limits of the non-world], otherwise (*vāghāyam paducca*) they can do so only in three, four or five directions

Probably *davvām bha[v]yavvām* means *dattēhim bhatiṣṭattam* although *bhaiyavvā* might be *bhaktavya* 'to be distributed', according to Abhay *bh* = *bhaktavya bhartavya dhāraṇīya'*

<sup>4</sup> (857a) The substances (*davvāim*) which the soul (*jīva*) takes up (*genhai*) for the purpose of building the bodies either 'stand by' (are *thiya*, see comm ) or do not 'stand by' (*athiya*) Moreover, the soul takes them up in respect of substance, space, time and condition (*davvao bhāvao*), ref to Pannav 28,1 498b Specification of the different modalities of this process which depend on the purpose for which the substances are taken up \* \*

*thiya* = *sthita* 'being in the place occupied by the units of the soul' (*jīva-pradeśāvagādha-kṣetrasyābhyanṭara-vartī*), Abhay

### 3 SAMTHĀNA

<sup>1</sup> (858a) a There are six geometrical formations (*s a m - t h ā n a*), viz the [simple] ring-shaped (*parimandala*), disc-shaped (*vatta*), triangular (*tamsa*), square (*cauramsa*) and oblong (*āyaya*, lit 'stretched') formations and the complex (*anitthamtha*) formation All these are infinite (*ananta*) both in substance (scil in number *davv'atthayāe*) and infinite[ly different] as to [the number of] units of space [they occupy] (*paes'atthayāe*) b The relative frequency of the six geometrical formations considered from the same points of view (*davva* and *paesa*) separately and jointly (*davv'attha-paes'atthayāe*)

Complex formations (*anitthamtha* lit 'behaving otherwise' *parimandal'ādi-vyatirkta*, Abhay ) are composed of any number of simple geometrical formations of any kind (*parimandal'ādināñ dvy'ādi-saṃyoga-niśpannatvena*, Abhay )

<sup>2</sup> (859a) a The five [simple] geometrical formations (*saṃthāna* but the complex formation is missing) are infinite in number (*ananta*) in each separate region of both the nether and the upper world b (?) If, by superposing the ring-shaped formations found in this world according to the number of their space-units, one could build a construction that has the shape of a barley-corn (*java-majha*), there still would remain an infinite number of ring-shaped and other formations beyond this construction The same is true if one should use disc-shaped, triangular, square or oblong formations to build such a construction The same is also true in each separate region of both the nether and the upper world

I tried to render Abhay's explanation. The text is very obscure indeed  
*jattha nañ ege parimandale sañthāne java-majjhe tattha parimandalā*  
*samthānā anantā, vattā nam c' eva evañ jāva āyayā jattha nam ege*  
*vaṭṭe sañthāne java-majjhe, tattha parimandalā sañthānā evam c' eva jāva*  
*āyayā evañ ekk'ekkenam sañthānenam panca vi cāreyavvā*

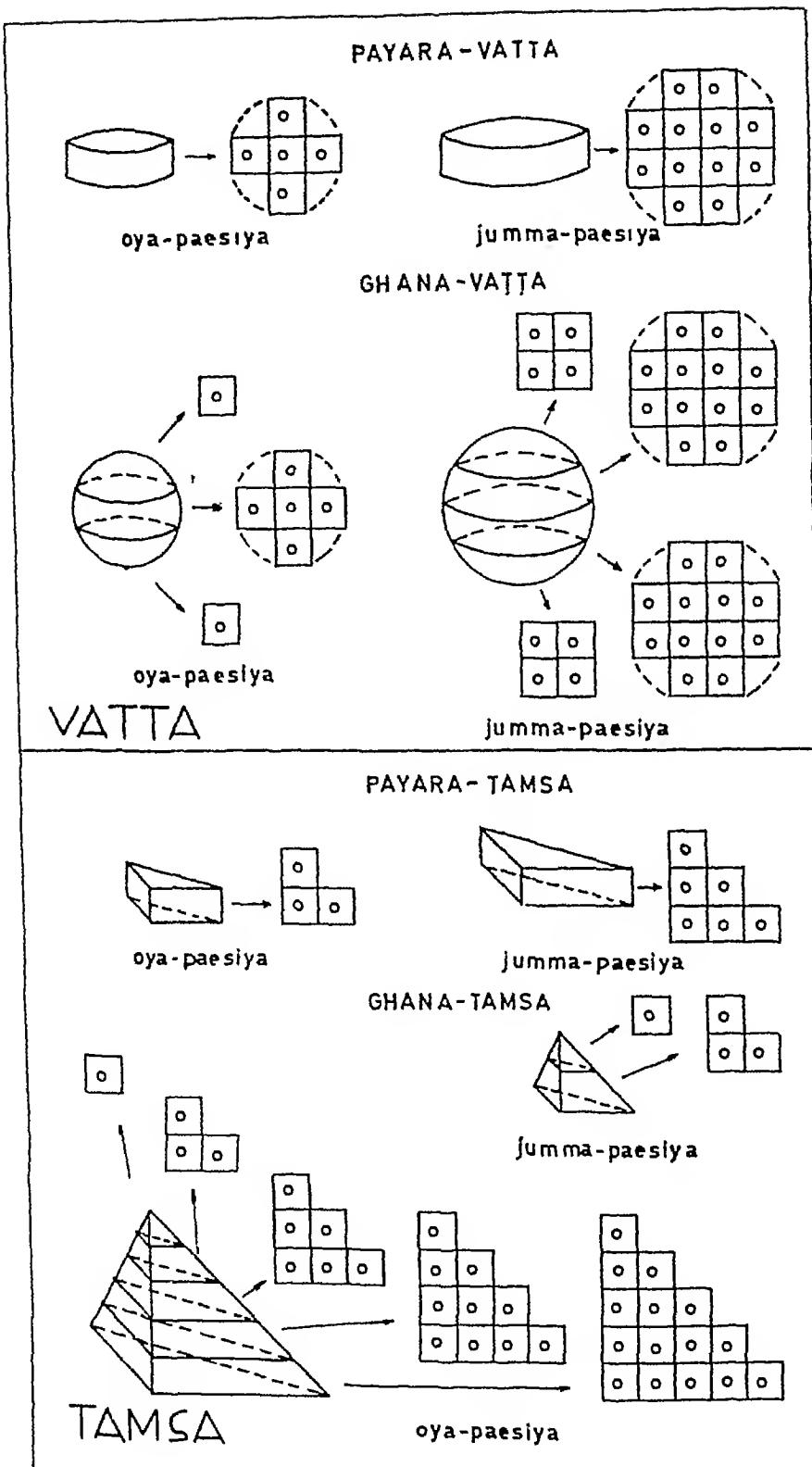
<sup>3</sup> (860a) All of the five geometrical formations (the sequence here being *vatta*, *tamsa*, *cauramsa*, *āyaya*, *parimandala*) may be bidimensional (*payara-vatta* etc) or tridimensional (*ghana-vatta* etc), oblong formations may also be unidimensional (*sedhi-āyaya*). Moreover, these formations may consist of an even or an odd number of atoms (*jumma*- resp *oya-paesiya*), ring-shaped formations, though, are always *jumma-paesiya*. The following table gives the minimum number of atoms and of the units of space they occupy

if the formation is ↓	unidimensional		bidimensional		tridimensional	
	the number of its atoms being					
	odd	even	odd	even	odd	even
disc-shaped	—	—	5	12	7	32
triangular	—	—	3	6	35	4
square	—	—	9	4	27	8
oblong	3	2	15	6	45	12
ring-shaped	—	—	—	20	—	40

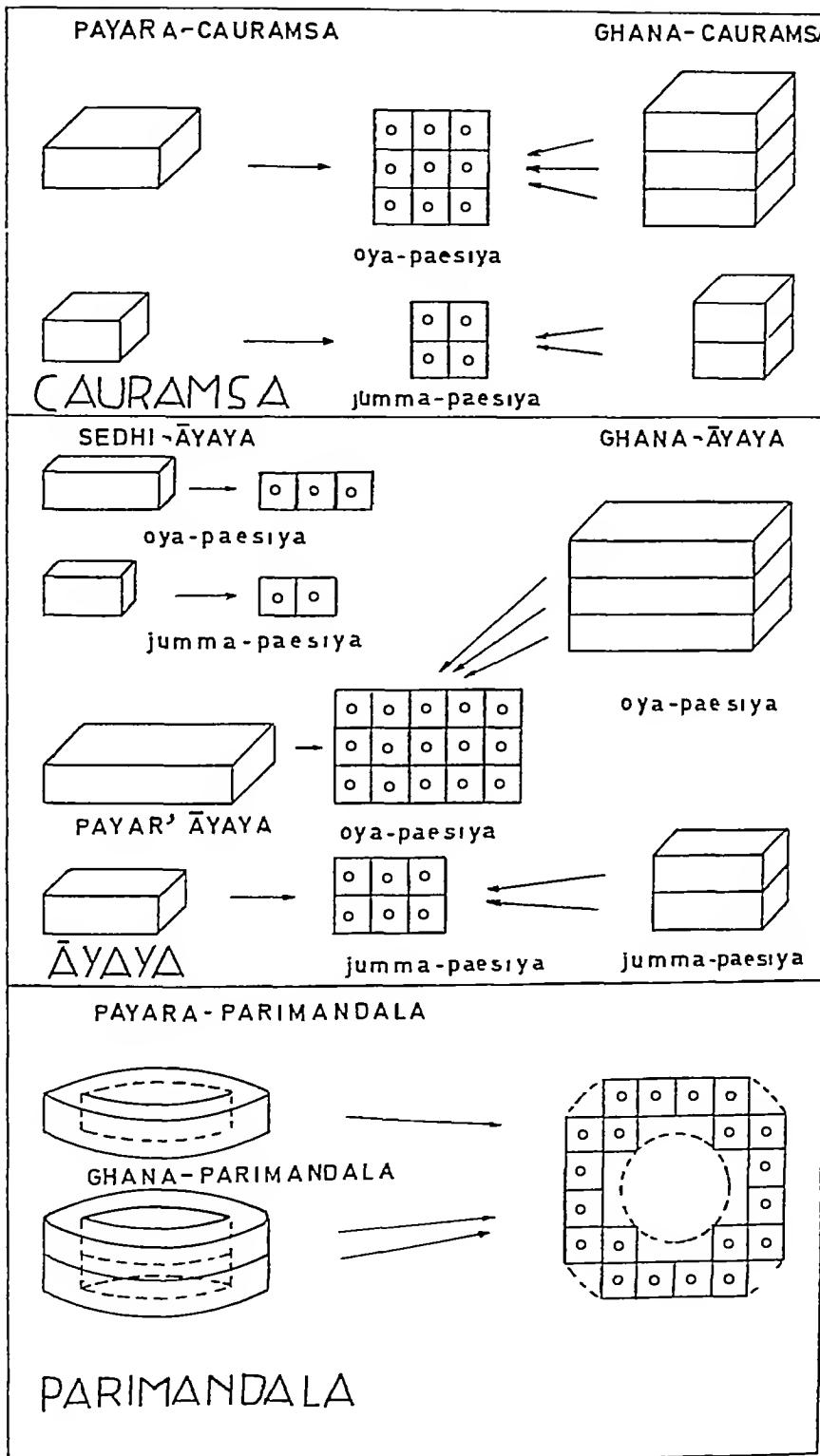
In all the cases the maximum number of atoms is  $\infty$  (*ananta-paesiya*) and the maximum number of units of space occupied is  $\epsilon$  (*asamkheyya-paes'ogādha*) [because the number of space-units in the world (*loka*) is *asamkhyeya*, Abhay, cf VIII 10<sup>5</sup>]

According to Abhay tridimensional disc-shaped formations have the shape of globular sugarplums (*sarvatah samam ghana-vṛttam modakavat*), bidimensional ones that of flat pastries (*bāhalyato hīnam tad eva pratara-vṛttam mandakavat*). The minimal formations (see also Malayagiri on Pannav 11a seqq) are explained in the diagrams on the following pages. Note that ring-shaped formations are not regarded as unidimensional. In the comm following on section 4 below four *vṛddhōkta gāhās* summarize section 3, they are also quoted in the *Prajñāpanāṭikā* (12b) where Malayagiri says that they are taken from the *Utt-nijuttī*.

<sup>4</sup> (862a) The five simple geometrical formations considered from the point of view of their divisibility by four [N B — A



Diagrams of the minimal formations



quantity that is divisible by four is called *kada-jumma* (abbreviated *kj* below) = *krta-yugma*, quantities the remainder of which is three, two and one if they are divided by four are called *teoga* (*to*) = *tryoga*(s), *dāvara-jumma* (*dj*) = *dvāpara-yugma* and *kaloga* (*ko*) = *kalyoga*(s) resp ] The text distinguishes between one single formation (*parimandale* etc *santhāne*) and the totality of all formations (*parimandalā* etc *santhānā*), in the latter case the formations are regarded both as a whole (*ogh'ādesenam*, see comm ) and separately (*vihāñ'ādesenam*) Moreover, the formations are considered from the point of view of substance (scil number *davv'atthayāe*), number of atoms (*paes'atthayāe*), number of space-units occupied (e g a formation is *kada-jumma-paes'ogādha*), duration (e g *kada-jumma-samaya-thuiya*) and accidentals (*pajjava*) The details may be summarized as follows

from the point of view of	one formation or all formations <i>vihāp'ādesenam</i>	all formations <i>ogh'ādesenam</i>
	<i>kj</i> <i>to</i> <i>dj</i> <i>ko</i>	<i>kj</i> <i>to</i> <i>dj</i> <i>ko</i>
substance all kinds	— — — ×	× × × ×
atoms all kinds	× × × ×	× × × ×
units of space ring-shaped	*	
disc-shaped	× — — —	× — — —
triangular	× × — ×	× — — —
square	× × × —	× — — —
oblong	× × × ×	× — — —
units of time and accidentals all kinds	× × × ×	× × × ×

*ogh'ādesenāṇī sāmānyatas, vihāṇ'ādeseṇāṇī bheda-prakāreṇaikaikaśas* (Abhay, 874b), the details of the *vihāṇ'ādesa* prove to be only a repetition of those recorded for one single formation. The *vihāṇ'ādesa* details concerning disc-shaped (and consequently square) formations considered from the point of view of units of space are missing in the printed text, not in Abhay. The

section of our table marked with an asterisk is summarized in a *vrddhôkta gâhâ* quoted by Abhay

<sup>5</sup> (864b) Lines (*sedhi*) in general [viz lines passing through both the non-world and the world] are  $\infty$  in substance (scil number *davv'atthayâe ananta*) whether they run from E to W (*pâina-padin'âyaya*) or from N to S (*dâhun'uttar'âyaya*) or from zenith to nadir (*uddha-m-ah'âyaya*) This is also the case with lines in the non-world (*alog'âgâsa-sedhi*) Lines in the world, however, are  $\epsilon$  in number (*davv'atthayâe asamkheyya*) in the three directions [because the number of units of space in the world is  $\epsilon$ , Abhay, cf <sup>3</sup> above]

Lines in general are  $\infty$  in length (*paes'atthayâe ananta*) in the three directions In the non-world, however, only horizontal lines (running from E to W and from N to S) are  $\infty$  in length, whereas vertical lines (from zenith to nadir) are  $\infty$ ,  $\epsilon$ , or x in length In the world horizontal lines are x or  $\epsilon$  and vertical lines are  $\epsilon$  in length

Lines (*sedhi*) are unidimensional oblong formations (*âyaya*, cf *sedhi-âyaya* in <sup>3</sup> above), whence their names *pâina-padin'âyaya* etc —To account for the x or  $\epsilon$  length of horizontal lines in the world Abhay gives the explanation of the Cûrñi *asyêyam* Cûrnikâra-vyâkhyâ loka-vyttân mîskrântasyâloke *pravîşasya dantakasya yâh srenayas tâ dvi-tr'âdi-pradesâ api sañbhavanti tena tâh sañkhyâta-pradesâ labhyante sesâ asamkhyâta-pradesâ labhyanta iti* He adds three gâhâs taken from the Tîkâ

<sup>6</sup> (866a) a Lines in general [scil lines passing through both the non-world and the world] have no beginning and no end (*anâya apajjavasiya*) in whatever direction they run In the world all lines have a beginning and an end (*s'âya sapajjavasiya*) In the non-world vertical lines may have a beginning and an end and both vertical and horizontal lines may have neither of these or one of these b The number of lines in general running in each of the three directions is divisible by four (*sedhiô nam davv'atthayâe kada-jummâo*) and so is the number of these lines in the world and the non-world The same is true for the number of space-units (*paes'atthayâe*) of lines in general Lines in the world, however, have a number of *paesas* that is divisible by four or that, in the case of horizontal lines, gives a remainder of two *paesas* if divided by four (*dâvara-jumma*) Lines in the non-world have a number of *paesas* that is either

divisible by four or that gives a remainder of three (*teoga*), two (*dāvara-jumma*) or, in the case of horizontal lines, one (*kalioga*) if divided by four

a The vertical lines in the non-world that have both a beginning and an end are those near the two small horizontal layers of the central world *kṣullaka-pratara-pratyāsattau* *ūrdhvāyata-srenir* *āśrityāvaseyah* (*kṣullaka-pratara* = *khuddāga-payara* in XIII 4<sup>3a</sup> 5a), cf *Lehre* p 32, n 2 = *Doctrine* p 41, n 2 b Horizontal lines in the world of course always have an even number of *paesas* since they always are split in two equal halves by the centre of the Rucaka (see XIII 4<sup>3</sup>), Abhay That the number of *paesas* of horizontal lines in the non-world may be *kaṭa-jumma*, *teoga*, *dāvara-jumma* and *kalioga* is quite obvious if we compare a line that touches the world at the *kṣullaka-pratara-dvaya* (see a above) with lines that touch the world immediately above and below this place and which, because of the gradual bulging of the upper and the nether world, are one, two, three etc *paesas* shorter Does the fact that the number of *paesas* of vertical lines in the non-world cannot be *kalioga* (*vastu-svabhāvāt*, Abhay) mean that it never can be 1 because of the *kṣullaka-pratara-dvaya*? Cf Abhay 868a 5-7

<sup>7</sup> (866b) There are seven kinds of lines (*sedhi*) along which all movements of atoms, aggregates and souls are bound to proceed (*anusedhim* *gai* *pavattai*, no *visedhim* g p) Lines are straight (*ujju-āyaya*), have one or two deflections (*egao-* and *duhao-vamka*), form a figure [with two right angles] open at one side (*egao-khaha*, □ Abhay) or at two sides (*duhao-khaha*, ⊙ Abhay), are circular (*cakkavāla*) or semicircular (*addha-cakkavāla*)

Cf *Thāna* 705b and *Lehre* par 95

<sup>8</sup> (866b) The number of abodes in the different regions of the world, ref to I 5<sup>1</sup>

<sup>9</sup> (866b) The twelve Angas (*duvālas'anga gani-pidaga*) Āyāra up to Dītthivāya, ref to Nandī 246b

<sup>10</sup> (867a) The theory of relative number (*appā-bahuya*) applied to [1] the five stages of postexistence (*panca-gai*, viz as HAMG or Siddha), [2] beings with (one up to five) senses and without senses, [3] beings with a body (*sakāya*, viz the five kinds of A<sup>1</sup> and *tasakāya*) and without a body (*akāya*), [4] souls (*jīva*), atoms (*poggala*) up to [scil, according to the comm, units of time (*samaya*), substances (*dravya*), units of space (*pradesa*) and]

accidentals (*pajava*), [5] beings that bind and do not bind the karman of quantity of life, ref to Pannav 3, 2-4 119b-132a, Pannav 3, 23 143b and Pannav 3, 25 155b

#### 4 JUMMA

<sup>1</sup> (873a) The theory of the four kinds of numbers (*jumma*) applied to HAMG and Siddhas, ref to XVIII 4<sup>3</sup>

<sup>2</sup> (873a) a The same theory applied to 'all that is' (*savva-davvā*, plur) which is sixfold scil consists of the five fundamental entities (*dhamm'atthikāya* etc) and time (*addhā-samaya*) substantially (*davv'atthayāe*) motion, rest and space are *ko* (for these abbreviations see XXV 3<sup>4</sup> above), souls and time are *kj* and matter may be each of the four sums, from the point of view of the number of units of space they occupy all six are *kj* b The theory (873b) of relative number (*appā-bahuga*) applied to these six, ref to Pannav 3, 21 140a-b c All of these six occupy space (*ogādha*) all of them occupy [the]  $\epsilon$  units of space [of the world, except space (*ākāśāstikāya*) itself which has  $\infty$  units since it occupies both the world and the non-world, thus Abhay, that is a *kj* sum of units of space] d The same as c above with regard to the different regions of the upper and the nether world

<sup>3</sup> (874a) The soul, HAMG and the Siddhas considered from the point of view of their divisibility by four The topic is discussed in the same way as in 3<sup>4</sup> above Synopsis of the details table on next page

<sup>4</sup> (877a) The five bodies, ref to Pannav 12 268b-278b

<sup>5</sup> (877a) Beings (*jīva*) are mobile (*seyā*) or immobile (*nireya*). Among Siddhas (beings beyond samsāra *a-samāra-samāvannaga*) those that live in the second or in a further samaya of their state (*parampara-siddha*) and among beings living in samsāra (*samsāra-samāvannaga*) those that have reached the *selesi* state (*selesi-padrivannaga*) are immobile Siddhas living in the first samaya of their state (*anantara-siddha*) are totally mobile (*savv'-eya*), beings that have not yet reached the *selesi* state (*a-s-p*)

XXV 4<sup>3</sup> table

from the point of view of	s o u l		H A M G		S i d d h a s	
	one <sup>1</sup>	all <sup>1</sup>	one	all	one	all
substance	<i>ko</i>	<i>kj</i>	<i>ko</i>	all 4	<i>ko</i>	all 4
units <sup>2</sup> of the soul				<i>kj</i>		
body			all 4		—	
units (875a) of space	all 4	<i>kj</i>	all 4	all 4 <sup>3</sup>	all 4	<i>kj</i>
units of time		<i>kj</i>		all 4		<i>kj</i>
accidentals (876a) viz colour etc <sup>4</sup>			all 4		— 5	
kinds <sup>6</sup> of knowledge, non-know- ledge and vision <sup>7</sup> except			all 4		—	
kevala-know- ledge and vision				<i>kj</i>		

N B —<sup>1</sup> one one soul etc or all souls etc considered *vihān'ādesenām*, all all souls etc considered *ogh'ādesenām*

<sup>2</sup> except of course with the Siddhas the text distinguishes between *jīva-paesas* and *sarīra-paesas*

<sup>3</sup> all except the A<sup>1</sup> which are *kj*

<sup>4</sup> applying only to the *sarīra-paesas*, the *jīva-paesas* in this respect being no *kj* no to no *dj* no *ko*

<sup>5</sup> *tasya* (scil *siddhasya*) *varṇ'ādy-abhavāt*, Abhay

<sup>6</sup> with HAMG, of course, as far as they are found

<sup>7</sup> *cakkhu-*, *acakkhu-*, *ohu-darpsana*

are totally mobile if they reach their new place of origin by a deflected course (*viggaha-gai-samāvannaga*), otherwise they are only partly mobile (*des'eya*)

The *apantara-siddhas* ( *ye siddhatasya prathama-samaye vartante*) are mobile *siddhi-gamana-samayasya siddhatva-prāpti-samayasya cakatvād iti*, Abhay —*des'eya* moving like a worm (? *ilikā-gatyā*, cf PSM s v *iliyā*), *savv'eya* moving like a ball (*genduka-gatyā*), Abhay

<sup>6a</sup> (878a) Atoms (*paramānu-poggala*) and aggregates of [two] up to an infinite number of atoms (*jāva ananta-paesiya khandha*) are infinite in number and so are objects (*poggala*) occupying one up to  $\zeta$  units of space (*ega- jāva asamkheyya-paes'ogādha*), existing for one up to  $\epsilon$  samayas (*ega- asamkheyya-samaya-thuiya*) and possessing one up to  $\infty$  degrees of each of the sensory properties (*ega- ananta-guna-kālaya* etc )

<sup>6b</sup> (879b) [= Pannav 3, 26 160a-b] The relative number of the atoms and aggregates discussed in <sup>6a</sup> from the point of view of substance (*davv'atthayāe*) and number of units separately (*paes'atthayāe*) and jointly (*davv'attha-paes'atthayāe*)

<sup>7</sup> (881a) Atoms and aggregates from the point of view of their divisibility by four The topic is discussed in the same way as in 3<sup>4</sup> and 4<sup>3</sup> above Synopsis of the details

from the point of view of	atom		aggregate				
	one*	all *	one*	all *			
substance	<i>ko</i>	all 4	<i>ko</i>	all 4			
atoms	<i>ko</i>	all 4	(1) <i>dj</i>	<i>kj, dj</i>			
			(2) <i>to</i>	all 4			
			(3) <i>kj</i>	<i>kj</i>			
			(4) <i>ko</i>	all 4			
			(5) all 4	all 4			
units of space	<i>ko</i> **	<i>kj</i>	(6) <i>dj, ko</i>	<i>kj</i>			
			(7) <i>to, dj, ko</i>	<i>kj</i>			
			(8) all 4	<i>kj</i>			
			all 4				
units of time	all 4						
sensory properties	all 4						

N B —\* one one atom etc or all atoms etc considered *vihān'ādesenamp*, all all atoms etc considered *ogh'ādesenamp*

\*\* 881b11 we must read *no kada-jumna-paes'ogādhe* as in 882a3

- (1) aggregates of 2, 6 etc *paesas*
- (2) aggregates of 3, 7 etc *paesas*
- (3) aggregates of 4, 8 etc *paesas*
- (4) aggregates of 5, 9 etc *paesas*
- (5) aggregates of 1,  $\zeta$  or  $\infty$  *paesas*
- (6) aggregates of 2 *paesas*
- (7) aggregates of 3 *paesas*
- (8) aggregates of 4- $\infty$  *paesas*

<sup>8</sup> (882b) An atom and an aggregate of an odd number of atoms have no halves (*anaddha*), whereas an aggregate of an even number of atoms has halves (*s'addha*) An aggregate of x,  $\zeta$  or  $\infty$  atoms may have halves or not and the same is true with a number of atoms (*paramānupoggalā*) and aggregates

Cf V 7<sup>8</sup>

<sup>9</sup> (883b) a An atom (*paramānupoggala*) or any given aggregate (*jāva ananta-paesie* [*khandhe*]), or a number of these, may be in motion (*seyā*) or in rest (*nureya*) b The minimum and maximum durations of an atom or an aggregate in motion are 1 *samaya* and  $\frac{1}{\zeta}$  *āvalyā* resp For the atom or aggregate in rest these durations are 1 *samaya* and a  $\zeta$  space of time resp There always (*savv'addham*) are (scil were, are and will be, Abhay) atoms and aggregates in motion and in rest c Minimum and maximum durations of the intermediate space of time (*antara*) during which the atom or aggregate is in motion between two spaces of time during which it is in rest If the atom or aggregate does not leave its state of being an atom resp an aggregate of a given number of units (thus Abhay on *sa-tthān'antaram paducca*), these durations of course correspond with what has been stated in b above If, however, they leave that state (*para-tthān'antaram paducca*, that means if the atom enters an aggregate or if a given aggregate enters another aggregate, Abhay), the maximum interim duration is a  $\zeta$  space of time in the case of the atom and a  $\infty$  space of time in the case of the aggregate Of course there is no intermediate space of time (*n' atti antaram*) during which all atoms or aggregates are in rest d The relative (884a) frequency of atoms and of all kinds of

aggregates in motion and in rest e The same considered from the point of view of substance (*davv'atthayāe*) and number of units (*paes'atthayāe*) separately and jointly (*davv'attha-paes'-atthayāe*) f Atoms are completely in motion (*savv'eya*) or in rest (*nireya*), whereas aggregates may also be partly in motion (*des'eya*) g-j = b-e above repeated with *paramānupoggala savv'eya* and *nireya*, and with *du- paesiya khandha des'eya*, *savv'eya* and *nireya*

Cf V 7<sup>5</sup>—For *savv'eya* and *des'eya* see <sup>5</sup> above —Text-correction *dupaesi khandhe pucchā Goyamā siya des'ee siya savv'ee siya niree, evam jāva ananta-paesie* (cf 885a1)

<sup>10</sup> (886a) There are eight central units (*majha-paesā*) of motion (*dhamm'atthikāya*), rest (*adhamm'a*) and space (*āgās'a*) and of [each separate] soul (*jīv'a*) The central units of a soul occupy (*ogāhanti*) 1 up to 6 or 8 (but never 7) units of space \* \*

According to the Cūrṇi these central units of motion, rest and space are situated in the Rucaka cube (cf XIII 4<sup>3a</sup>) According to Abhay, however, this is not quite true *dharma* and *adharma* indeed coincide with the world and consequently their central units must coincide with the centre of the world somewhere in the intermediate space below Rayanappabhā (cf ibid) The Rucaka is considered to be the centre of motion etc (*dharmaśtikāy'ādi*) because it is the place from which the ten directions start The comm further states that the eight central units of the soul, which are in the centre of its total range (*sarvayām avagāhanāyām madhya-bhāga eva*) [scil of the body it occupies], may occupy a number of units of space less than eight because of their density (*saṅkoca-vikāśa-dharmatvāt teṣām*), but why can they (according to Abhay *vastu-svabhāvāt*) not occupy seven units of space?

## 5 PAJJAVA

<sup>1</sup> (887b) The accidental conditions of living and lifeless entities (*jīva-* and *ajīva- p a j j a v a*), ref to Pannav 5 179a-202a

<sup>2</sup> (887b) a There are ; *samayas* in one *āvaliyā* etc up to in one *ussappinī* (47 names of spaces of time), c or (*siya siya*)  $\infty$  *samayas* in two or more of these spaces of time In one or more than one *poggala-pariyatta* (see XII 4<sup>c</sup>), however, as well as in the past, the future and time in general (*tīy'addhā, anāgay'-addhā* and *savv'addhā*), there are  $\infty$  *samayas* b (888a) The same with reference to the number of *āvaliyās* in one *ānā-pānu*

etc up to in time in general c (888b) The same with reference to still greater spaces of time up to there are  $\infty$  *poggala-pariyatas* in the past, the future and time in general

For the forty-seven names of spaces of time see V 1<sup>3</sup>

d (889a) The future (*anāgaya'addhā*) has one *samaya* more than the past (*tīy'addhā*), the past one *samaya* less than the future Time in general is twice the past plus [one *samaya*] (*savv'addhā nam tīy'addhāo* [abl] *sāregga-dugunā*) or twice the future minus [one *samaya*] (*anāgaya'addhāo thov'ūnaga-dugunā*), the past is half time in general minus [one *samaya*], the future half time in general plus [one *samaya*]

The "one *samaya*" of course is that which forms the present

<sup>3</sup> (889b) On the *nivayas*, ref to Jīv 423b

<sup>4</sup> (890a) On the six karmic conditions (*nāma*) [of the soul], ref to XVII 1<sup>4</sup>, *bhāva* being replaced by *nāma* \* \*

*nāma* = *parināma bhāva*, Abhay

## 6 NIYANTHA

Introductory gāhās

*pannavana*<sup>(1)</sup> *veda*<sup>(2)</sup> *rāge*<sup>(3)</sup> *kappa*<sup>(4)</sup> *caritta*<sup>(5)</sup> *padisevanā*<sup>(6)</sup> *nāne*<sup>(7)</sup>  
*titthe*<sup>(8)</sup> *linga*<sup>(9)</sup> *sarīre*<sup>(10)</sup> *khette*<sup>(11)</sup> *kāla*<sup>(12)</sup> *gai*<sup>(13)</sup> *samjama*<sup>(14)</sup>  
*jog*<sup>(16)</sup> *uvaoga*<sup>(17)</sup> *kasāe*<sup>(18)</sup> *lesā*<sup>(19)</sup> *parināma*<sup>(20)</sup> *bandha*<sup>(21)</sup> *nigāse*<sup>(16)</sup>  
*kammōdirana*<sup>(23)</sup> *uvasampa-jahanna*<sup>(24)</sup> *sannā*<sup>(25)</sup> *ya āhāre*<sup>(26)</sup> *vede*<sup>(22)</sup> *ya*  
*bhava*<sup>(27)</sup> *āgarise*<sup>(28)</sup> *kāl'*<sup>(29)</sup> *antare*<sup>(30)</sup> *ya samugghāya*<sup>(31)</sup> *khetta*<sup>(32)</sup>  
*bhāve*<sup>(34)</sup> *parināme*<sup>(35)</sup> *vi ya appā-bahuyam*<sup>(36)</sup> *niyanthānam* *phusana*<sup>(33)</sup> *ya*

Cf Tattv IX 48-49 — In the first introductory gāhā *suya* (7<sup>th</sup>) is omitted because it is in fact part of *nāna* (*suya-nāna*)

(890b) \* There are five [more or less perfect] kinds of monks (*nīyāntha*) monks indeed are 'empty' (*pulāga*), 'spotted' (*bausa*), 'bad' (*kusīla*), 'free' (also *niyantha*) or 'pure' (*sināya*) With regard to these five (abbreviated P, B, K, N and S below)

the uddesa discusses the thirty-six qualities and faculties enumerated in the introductory gāhās

(<sup>1</sup>) a P are proclaimed (*pannatta*) to be of five kinds one may be a P in the domains of knowledge (*nāna-pulāga*), belief (*damsana-p*), conduct (*caritta-p*) or equipment (*linga-p*), or one is a P in the scantiest degree (*ahāsuhuma-p*) b There are five kinds of B B are 'enjoying' or not (*ābhoga-bausa*, *anābhoga-b*), closed [against karmic influx] or not (*samvuda-b*, *asamvuda-b*), or *ahāsuhuma-b* c The K-class is, in fact, composed of two entirely different classes, viz the *padisevanā-kusīla* (abbreviated PK below) i.e the 'K by transgression' and the *kasāya-k* (abbreviated KK) i.e the 'K by passion' Both of these are found in the five varieties described above in connection with the P-class d There are five kinds of N they live or do not live in the first or in the last samaya of their N-state (*padhama-*, *apadhama-*, *carama-* and *acarama-niyantha*) or they are *ahāsuhuma-n* e There are five kinds of S they are *acchavi* (see comm), *asabala* (spotless), *akamm'amsa* (free from karmic particles, *vigata-ghātikarman*, Abhay), *samsuddha-nāna-damsana-dhara* (that means Arhats, Jinas or Kevalins) or, finally, *aparissāvi* (*apariśrāvin abandhaka* scil *niruddha-yoga* 'binding karma no more and free from all activity', Abhay)

In Thāna 336a the collective name is *niggantha*, not *myantha* The two terms, however, usually are considered to be identical (Pischel 333) although in the latter word the prefix is *ni-*, not *nis-* (Lehre par 184) According to Abhay the first *myantha* is *nirgrantha* in the meaning of *nirgata sabāhyā-bhyantarād granthād*, i.e a *sādhu*, whereas the second *myantha* (N) more precisely means *nirgata granthāt*, viz *mohaniya-karm'ākhyād* As to the other terms *pulāga* = "ka 'empty ear of corn', *bausa* = *bakusa sabala*, *kusīla* = "sīla, *śināya* = *snātaka* 'purified' (cf the brahmanic *snātaka*) scil *ghāti-karma-lakṣana-mala-pāṭala-kṣālanād*, Abhay On the P Abhay quotes two gāhās according to which the five kinds of their status are due to errors, doubts, transgressions in the domain of the fundamental and additional gunas, modifying one's equipment without reason and mental occupation with illicit objects resp The explanation of the terms used in connection with the B (given in two gāhās quoted by Abhay) is rather obscure *ābhoga* and *anābhoga* mean 'knowing resp not knowing' that one commits a sin (*dosa*), cf *anābhoga ajñāna* in XXV 7<sup>2</sup> (third item of section a) below, also cf VII 6<sup>2</sup>, one is (a)*samvuda* in the domain of the fundamental and additional gunas (*mūl'uttarehūpi [gunehūpi]*), an *ahāsuhuma-b* is he who cleans his eyes and mouth (*acchi-muha mayjamāna?*) Abhay further quotes three gāhās on the K and two on the N For two hundred kinds of K see Mahānis III

On the etymology and the exact meaning of *acchavi* (used in connection with the S) the comm quotes several opinions *acchavi* means *avyayatha* 'steady' or is = *a-cchavi* (*chavi* in the sense of *śarira* scil *tad-yoga*) or = *a-hṣapm* (with two very unlikely explanations, cf also XXV 7<sup>st</sup> comm)

(2) P belong to the male or the neuter sex, whereas B and K may belong to each of the three sexes, KK, though, may also be sexless (*aveyaya*), scil have suppressed or annihilated the sexual feeling (*uvasanta-* or *khīna-veyaya*) N always are *uvasanta-v* or *khīna-v* and S always are *khīna-v*

(3) P, B and K (893a) experience likes and dislikes (are *sarāga*), whereas N and S do not since N have suppressed or annihilated and S have annihilated all passions (*uvasanta-kasāya-vīyarāga*, *khīna-k-v*, cf (18) below)

(4) All five classes (893a) may practise a fixed state of living [in connection with the ten items 'nakedness' (*ācelakya*) etc, Abhay], in which case they are called *thiya-kappa* (*sthita-kalpa*, according to Abhay *sthiti-k*), or they may not do so (*athiya-k*) Whereas P always practise the normal monastic way of living (*thera-kappa*), B and K may also imitate the praxis of the Jina (*jina-k*) Moreover, KK may and N and S always will stand beyond these two ways of living (*kappāya*)

*thiya-kappa* relates to the periods of Rśabha and Mahāvīra, who gave up clothes etc (cf the two gāhās *dasa-ṭhāna-ṭhno kappo* quoted by Abhay in his Vṛtti on Thāna 3, 4 [p 169a]), *athiya-kappa* to those of the twenty-two other (*madhyama*) Tīrthankaras, Abhay On the last statement of the text Abhay says *kalpātīto vā kuślo bhaved kalpātītasya chadmasītasya tīrthakarasya sakaśyatvād* and *mrgranthah kalpātīta eva bhaved yatas tasya jinakalpa-sthāvurakalpa-dharmā na santi*

(5) [As to conduct (*caritta*)] (893b) the self-discipline of P, B and PK is the normal self-discipline of the pious monk before or after profession (*sāmāya-* resp *cheōvatthāvaniya-samjama*), whereas with KK it may also be that of the monk in the exceptional position prescribed by atonement (*parihāra-visuddhi-samjama*) or even a self-discipline showing only slight changes (*suhuma-samparāya-s*) With N and S self-discipline has reached its ideal perfection (*ahakkhāya-s*)

This sūtra may be added to the places (Viy 909a, Thāna 322b, Uvav 30 II) mentioned in *Lehre* par 177 In our text the terms, although connected

with *saṃyama*, in fact relate to conduct (*caritā*<sup>(5)</sup> in the introductory *gāhās*) For the exact meaning of the terms see *Lehre* 1 c For *saṃyama* proper see <sup>(14)</sup> below

(6) The transgressions (893b) of P and PK relate to both the fundamental and the additional *gunas* (they are *mūla-* and *uttara-guna-padisevaya*), those of B only to the additional *gunas* KK, N and S do not commit any transgressions (*apadisevaya*) The text expressly states that offending the fundamental *gunas* means giving way to one of the five [sins that bring about] karmic influxes (*mūlaguna-padisevamāne pancanham āsavānam annayaram padisevejjā*) [scil committing sins against the five vows, Abhay] and that the *uttara-gunas* here are the ten renunciations (*dasavīha paccakkhāna*), cf VII 2<sup>2</sup>

(7) P, B and PK (894b) have the two or three lowest kinds of knowledge, KK and N may also possess the fourth kind, S always have *kevala-nāna*

The expression *dosu* (scil *nānesu*) *hojjā* is rather curious

(7bis) As to their knowledge (894b) of the Tradition of the Lore (*suya*), P at least study (*ahijjejjā*) it up to the third *vatthu* of the ninth Puvva, which is called Āyāra, their study, however, cannot extend beyond the ninth Puvva B and PK may study ten Puvvas, KK and N all fourteen Puvvas, these classes at least study the 'Eight Vessels of the Sacred Teaching' (*attha pavayana-māyāo* = *asta-pravacana-mātr* according to Abhay who refers to Utt 24, 1, cf *Lehre* par 173) S reach beyond all traditional knowledge (*suya-vairitta*)

(8) P, B and PK (895a) are part of the *sangha* (thus Abhay on *tittha*), whereas the other classes may also stand beyond it (*atittha*), scil be Tīrthankaras or Pratyekabuddhas

In (8) and (9) there seem to be terminological connections with the theory of the fifteen *anantara-siddha-kevalis* (Pannav 18b), cf *Lehre* par 81

(9) Materially speaking (895a, *davva-lingam paducca*) all five classes may possess the external marks of Jaina or non-Jaina monkhood or those of the laity (*sa-, anna-* and *gihī-linga*) but spiritually (*bhāva-l pad*) [that means as to their knowledge etc, Abhay] they all are Jaina monks (? *sa-linga*)

(10) As a rule all classes (895a) have three bodies, viz the earthly, fiery and karmic bodies Yet B and PK may also possess the transformation body and KK may also possess the transposition body

(11) All classes (895b) are born and live (*jammana-santibhāvam* [= *sadbhāvam*, Abhay] *paducca*) in karmic places (*kamma-bhūmi*) but, except the P-class, they may visit places free from karman (*akamma-bh*) if they are brought there [by gods and the like] (*sāharanam paducca*)

*sāharanam* = *sāpharanam* *kṣetrāntarāt kṣetrāntare dev'ādibhir nayanam*, Abhay

(12) Generally speaking (896a) all classes are born and live (*jammanam santibhāvam ca paducca*) either in the *susama-dūsamā-kāla* or in the *dūsama-susamā-k* or in the *dūsamā-k* of an *osappinī* or an *ussappinī* There are, however, one or two slight differences P, N and S for instance never are born in the *dūsamā-k* of an *osappinī* Moreover, all classes may be born and live also in the *dūsama-susamā-palibhāga* of a *no-osappinī-no-ussappinī* Classes experiencing *sāharana* (*sāharanam paducca*, cf (11) above) live in some (*annayara*) good period (*samākāla*) or *palibhāga*

*osappinī* and *ussappinī* are found only in Bhārata and Airāvata In Mahā-videha (part of which is a *karma-bhūmi*), Hemavata etc the evolution of time is called *no-osappinī-no-ussappinī*, Abhay In the text this *no-o-no-us* is divided into four parts (*palibhāga*) called *susama-susamā*, *susamā*, *susama-dūsamā* (so also read 896b6) and *dūsama-susamā*

(13) Whereas (897a) after death S attain liberation (*siddhi-gai*), the other classes are reborn among all kinds of gods (*inda*, *sāmāniya*, *tāyattīsa*, *logapāla*, *ahaminda*, the rank depends on their *virāhanā* or *avirāhanā*) in the different Vemāniya-heavens, the quantity of life (*thūi*) of these gods

*avirāhanā* = *avirādhanā* *jñān'ādīnām athavā labdher anupagīvanā*, Abhay

(14) The classes P, B and K (898a) present ξ forms of self-discipline (*saṃjama-thāna*), but with N and S there is no difference in this respect they all possess [the] one [maximal] form of self-discipline At the end the relative frequency of the possible cases

(15) If they (898b) are considered as a whole the five classes present an infinite number of differences in conduct (*carittapajjava*) All N and S, though, are completely equal (*tulla*) to each other in this respect For the other three classes we must distinguish two points of view P, B and K, each of them within their own class (*satthāna-sannigāsenam* P compared with P etc ), are equal to each other or superior resp inferior to each other in all possible degrees, scil superior resp inferior by  $\frac{1}{\infty}$ ,  $\frac{1}{\zeta}$  or  $\frac{1}{x}$  (*ananta*- etc *bhāga-hīna* resp *-m-abbhahiyā*) or  $\infty$ ,  $\zeta$  or  $x$  times (*ananta*- etc *guna-hīna* resp *-m-abbhahiyā*) If, however, these classes are compared with each other (*para-tthāna-sannigāsenam*), P are  $\infty$  times inferior to B, PK, N and S, and B and K are  $\infty$  times inferior to N and S P and KK, though, may be equal or superior resp inferior to each other in the above-mentioned six degrees (*cha-tthāna-vadiya*), the same is true for B and K At the end the relative frequency of the possible cases

*Lehre* p 204, n 5 = *Doctrine* p 324, n 3 twice read 'unterlegen bzw überlegen', 'inferior resp superior'

(16) All classes (899b) are active in the three ways (*mana*-, *var*- and *kāya-jogi*) except S who may be active or inactive (*ajogi*)

(17) All classes (899b) have the formally distinct or the formally indistinct imagination (are *sāgarōvautta* or *anāgarōvautta*)

(18) P, B and PK (899b) have the four passions KK have one (*lobha*), two (plus *māyā*), three (plus *māna*) or all four passions (plus *koha*) in the *samjalana*-degree N have suppressed or annihilated the passions (are *uvasantā*- or *khīna-kasāi*) S have annihilated them

(19) P, B and PK (901b) have one of the three best lessās, KK may have any of the six lessās N have the best (*sukka*-) lessā and so have S (*parama-sukka-lessā*) if they are not devoid of lessā (*alessa*)

(20) [The purity (*śuddhi*, *Abhay*) of] P, B and K (902a) may grow, diminish or remain stationary (they may be *vaddhamāna*-, *hīyamāna*- or *avatthiya-parināma*) whereas [that of] N and S may only grow or remain stationary At the end the minimum and maximum durations of this increase, decrease and standstill

(21) P bind (903a) seven karmans, viz all except quantity of life, B and PK may bind the same or all (*padipunna*) eight karmans KK bind the same seven or eight karmans but they may also be free from the confusing karman N bind only the perceptible karman (*veyanijja-kamma*) and so do S if they are not altogether free from binding karman (*abandhaya*)

(22) P, B and K (903a) experience (*veer*) all eight karmans N experience all except the confusing karman, and S experience only the perceptible karman and the karmans quantity of life, individuality (*nāma-kamma*) and social standing (*goya-k*)

(23) P rouse (903b, *udirei*) six karmans, viz all except the perceptible karman and quantity of life B and PK rouse all eight, or seven (scil all except quantity of life), or the same six karmans The same is true with KK who, however, may also rouse five karmans (not the confusing kind) N rouse the same five karmans or only individuality and social standing S rouse individuality and social standing or they do not rouse any karman (are *anudiraya*)

(24) Synopsis (904a) showing what P etc will become (*uvamsappajai*) if they leave their status (*pulāyattam* etc *jahai*)

	P	B	PK	KK	N	S	assam-jama	samjamāsaṁ-jama	siddhi-gai
P	—	—	—	×	—	—	×	—	—
B	—	—	×	×	—	—	×	×	—
PK	—	×	—	×	—	—	×	×	—
KK	×	×	×	—	×	—	×	×	—
N	—	—	—	×	—	—	×	×	—
S	—	—	—	—	—	—	—	—	×

(25) P, N and S (904b) are devoid of instincts (*no-sannōvautta*), whereas B and K may be devoid of instincts or not (*sannōvautta*).

This seems to be the meaning according to Abhay *pulāka-nirgranthasnātakā no-saṇyāñpāyuktiā bhavanti bakuśādayas tūbhayathā* Anyway the text is corrupt, probably we must read *pulāe no sannōvautte hōjā no-sannōvautte hōjā*

(26) P, B, K and N (904b) attract matter [into their bodies] (are *āhāraya*), S may do so or not (*āhāraya vā anāhāraya vā*)

(27) S will have (905a) only one more rebirth (*bhava-ggahana*), whereas P and N will have one up to three, B and K one up to eight more rebirths

(28) Synopsis (905a) showing the minimum and maximum number of future changes of status (? *āgarisa* = *ākarsa*, *ākarsana* *cāritrasya prāpti*, Abhay) of the different classes

	with one rebirth		with more than one rebirth	
	minimum	maximum	minimum	maximum
P	1	3	2	7
B and K	1	more than 100	2	more than 1000
N	1	2	2	5
S	1	—	—	—

(29) These are (906a) the minimum and maximum durations of the status of the different classes

for one single	minimum	maximum	for more than one	minimum	maximum
P	antomuhutta		P	1 samaya	antomuhutta
B and K	1 samaya	less than a koṭi of puvvas	B and K	always ( <i>savv'addham</i> )	
N	1 samaya	antomuh	N	1 samaya	antomuhutta
S	antomuh	less than a koṭi of puvvas	S	always ( <i>savv'addham</i> )	

(30) These are (906a) the minimum and maximum durations of the intermediate time (*antara*) following the space of time during which a P-status etc was experienced

for one single	minimum	maximum	for more than one	minimum	maximum
P	antomuh	an endless time	P	1 samaya	x years
B and K	♦	♦	B and K	none	
N	♦	♦	N	1 samaya	6 months
S	none		S	none	

(31) With P (907a) three kinds of ejection of particles (*samugghāya*) are possible, viz those of karmic perception (*veyanā-s*), passion (*kasāya-s*) and death (*māran'antiya-s*) With B and PK besides these also the ejection of particles from the transformation body—cf (10) above—and from the fiery body (*panca samugghāyā jāva teyā-samugghāe*) are possible To these five in the case of KK the *samugghāya* of the transposition body must be added With N there is no ejection of particles whatever and with S only the *kevali-samugghāya* is possible

*samugghāya* see *Lehre* par 89

(32-33) Each P, B, K and N (907b) occupies and touches  $\frac{1}{\zeta}$  of the world (*logassa asamkhejjai-bhāge hojjā*, resp *as -bhāgam phusai*), whereas a S may occupy and touch  $\frac{1}{\zeta}$  or  $\zeta$  parts (*asamkhejjā bhāgā*, plur) of the world and even the whole world (*savva-loga*)

(34) With P, B and K (907b) karman is partly suppressed and partly annihilated (*pulāe* etc *khaōvasamie bhāve hojjā*), with N it is suppressed or annihilated (*uvasamie vā bhāve hojjā khaie vā bh h*), with S it is annihilated (*khāie bh h*)

Cf *Lehre* par 182

(35) On the number (908a) of beings that, during one particular samaya (*ega-samaenam*), are P etc (*padivajjamānae paducca*) or have quitted the status of P etc (*puvvā-padivannae paducca*)

(36) The relative frequency of P etc \* \*

## 7 SAMANA

<sup>1</sup> Description of the self-disciplined beings (*samjaya = samana*) considered from the same thirty-six points of view

<sup>(1)</sup> There are (909a) five kinds of self-disciplined beings each of which is divided into two subspecies. One may as a matter of fact practise [1] normal self-discipline (*sāmāya-samjaya*) which may be temporary (*ittariya*) or lifelong (*āvakahiya*), [2] the self-discipline after profession (*cheōvatthāvaniya-s*) in which case the profession either [is a repeated profession, scil.] follows on a transgression of the vows (*sāiyāra*) or does not follow on such a transgression (*niraiyāra*) [scil. is the profession of a pupil (*śaiksaka*) or of an adept of Pārsva's doctrine, Abhay], [3] an exceptional form of self-discipline prescribed by atonement (*parihāra-visuddhiya-s*) in which position one either actually atones for one's guilt (*nivvisamāna*) or serves such a *nivvisamāna* (*nivvittha-kāya*), [4] a self-discipline showing only slight changes (*suhuma-samparāga-s*) for evil (*samkilissamānaya*) or good (*visuddhamānaya*), and finally [5] the ideal self-discipline (*ahakkhāya-s*, lit. the enunciated *s*) of the imperfect monk (*chaumattha*) or of the perfect being (*kevali*)

At the end five gāhās explain the terms *sāmāya-s* etc. For *sāmāya-s* the Fourfold Restraint (*cāujjāma*, i.e. Pārsva's lore) is the highest dharma (*anuttara dhamma śramana-dharma*, Abhay) and he who practises it (*phāsayanta*) in the three ways (scil. with mind, speech and body) is a *sāmāya-s*. He who adopts the Fivefold Restraint (*panca-jāma*, i.e. Mv's lore) after having quitted (*chettūna*) his former spiritual rank (*pariyāgam porānam*) is a *cheōvatthāvaniya-s*. He who occupies an exceptional position (*pariharai*) by practising, in the threefold way, the highest dharma of the pure (*visuddha*) Fivefold Restraint is a *parihāra-visuddhiya-s*. He who experiences (*veyayanta*) [one passion, viz.] greed only in a very small degree (*lobhānu*) and [whose karman] is suppressed (*uvasāmaya*) or annihilated (*khavaya*) is a *suhuma-samparāya-s* and as such is only a little inferior to the *ahakkhāya-s* (*ahakkhāyā* [abl.] *ūnao kūnci*), i.e. the imperfect (*chaumattha*) or the perfect being (*jina*) that has suppressed or annihilated the confusing karman

*nivvisamāna* (*parihārika-tapas tapasyat*, Abhay) and *nivvittha-kāya* (*nirviśamānakāmucaraka*, Abhay) see *Lehre* par 162, CAILLAT, *Expiations* pp 171 and 183

The details of the further description of these five kinds of

self-disciplined beings may be omitted because the text, as a rule, only refers to the related kinds of *niyantha* in udd 6. According to <sup>(5)</sup>, indeed, *sāmāya-s* and *cheōvatthāvaniya-s* are P, B or K, *parihāra-visuddhiya-s* and *suhuma-samparāya-s* are KK and *ahakkhāya-s* are N or S, cf udd 6<sup>(5)</sup> above Sub-division of the text

(2) <i>veda</i>	910a	(20) <i>parināma</i>	914a
(3) <i>rāga</i>	910a	(21) <i>bandha</i>	914b
(4) <i>kappa</i>	910a	(22) <i>veyanā</i>	914b
(5) <i>caritā</i>	910b	(23) <i>udīranā</i>	914b
(6) <i>padisevanā</i>	910b	(24) <i>uvasampa-jahanna</i>	915a
(7) <i>nāna</i>	910b	(25) <i>sannā</i>	915a
(8) (a) <i>tittha</i>	911a	(26) <i>āhāra</i>	915a
(9) <i>linga</i>	911a	(27) <i>bhava</i>	915b
(10) <i>sarīra</i>	911a	(28) <i>āgarisa</i>	916a
(11) <i>khetta</i>	911a	(29) <i>kāla</i>	916b
(12) <i>kāla</i>	911b	(30) <i>antara</i>	917a
(13) <i>gat</i>	912a	(31) <i>samugghāya</i>	917a
(14) <i>samjama-thāna</i>	912a	(32) <i>khetta</i>	917a
(15) <i>carita-pajjava</i>	912b	(33) <i>phusanā</i>	917a
(16) <i>joga</i>	913a	(34) <i>bhāva</i>	917a
(17) <i>sāgāra</i>	913a	(35) <i>parināma</i>	917a
(18) <i>kasāya</i>	913a	(36) <i>appābahuya</i>	917b
(19) <i>lessā</i>	913a		

<sup>2</sup> (919a) Introductory gāhā

*padisevana<sup>a</sup> dos'āloyanā<sup>b</sup> ya āloyanārihe<sup>c</sup> c' eva  
tatto sāmāyārī<sup>d</sup> pāyacchitte<sup>e</sup> tave<sup>f</sup> c' eva*

<sup>a</sup> Transgression (*padisevanā*) is tenfold [it originates from] <sup>[1]</sup> pride (*dappa*), negligence (*pamāya*), ignorance (*anābhoga* *ajñāna*, Abhay, cf *ābhoga* and *an-ā* in VII 6<sup>2</sup> and XXV 6<sup>(1)</sup>), desire (*āura*, i.e. hunger, thirst etc, Abhay), <sup>[5]</sup> misfortune (*āvāī āpad*), confusion (*samkīnna*, v1 *sankiya* 'alarm', *tintina* 'complaining because of deficiency'), precipitation (*sahasakkāra*, one gāhā in Abhay), fear (*bhaya*), enmity (*paosa* = *pradvesa*) and <sup>[10]</sup> examination (? *vīmamsā* = *vimarśa* *śiksak'ādi-parik-sana*, Abhay)

<sup>b</sup> [No dialogue] There are ten faults relative to confession (*āloyanā-dosa*) <sup>[1]</sup> rousing [the confessor's] compassion [in order to get a light penance] (*ākampaittā*), choosing an indulgent confessor (*anumānaittā*), confessing only the faults that others have seen (*jam dittham*), confessing only grave (*bāyaram*) or <sup>[5]</sup> only small faults (*suhūmam*), confessing secretly (*channai*, speaking indistinctly, Abhay), verbose confession (*sadd'āulayam = śabdākula*), confessing one fault to several confessors (*bahu-jana*), confessing indistinctly (*avvatta*, scil to a guru who is not thoroughly instructed, an *agītartha*, Abhay) and <sup>[10]</sup> confessing a fault to a guru who is guilty of the same fault (*tassevi = tat-sevin*)

<sup>c1</sup> [No dialogue] A monk is able to confess his faults in the proper way if he possesses the following ten qualities (*dasahim thānehim sampanne anagāre arihai atta-dosam āloittae*) if he <sup>[1]</sup> has a good birth (*jāi-sampanna*), belongs to a good family (*kula-s*), respects the decorum (*vinaya-s*), knows [the difference between good and evil] (*nāna-s*), <sup>[5]</sup> is faithful (*damsaua-s*), has a good conduct (*caritta-s*), is tolerant (*khanta*), has complete control [of his senses] (*danta*), is truthful (*amāi*) and <sup>[10]</sup> does not regret [to have confessed] (*apacchā'nutāvi*)

<sup>c2</sup> [No dialogue] A monk is able to receive confessions in the proper way (*arihai āloyanain padicchittae*) only if he possesses the following eight qualities if he <sup>[1]</sup> is acquainted with good behaviour (*āyārava*), understands [the sins that are confessed] (*āhārava*), is conversant with the practice [of confession] (*vava-hārava*), is devoid of false shame (*uvvīlaya apavrīdaka*, Abhay), <sup>[5]</sup> is able to release the confessant from his guilt [by imposing the right penance] (thus Abhay on *pakuvvaya*), is discreet (*aparissāvi*), is able to make the confessant do the penance (*nijavaya = niryāpaka*) and <sup>[8]</sup> is able to see the calamities of the hereafter (*avāya-damsi pāralaukikāpāya-darśin*, Abhay)

<sup>d</sup> (920a) [No dialogue] There are ten forms of correct behaviour (*sāmāyārī*) among monks They are (enumerated in a gāhā) <sup>[1]</sup> compliance with a wish (*icchā-kāra*), the admission of being guilty (*micchā-kāra*), assent (*taha-kkāra*), formulae used

when leaving (*āvassiyā*) or [6] entering a place (*nisīhiyā*), a request for instruction or a question concerning oneself (*āpucchanā*), a request for confirmation or a question concerning somebody else (*padipucchānā*), placing something at somebody's disposal (*chandanā*), promising (*numantanā*) and [10] entering another teacher's tutelage (*uvasampayā*)

<sup>e</sup> (920a) [No dialogue] There are ten kinds of penance (*pāyacchitta*) depending on whether the sin one committed deserves [1] simple report (*āloyanā'riha*), confession proper (*padikkamanā'riha*), both report and confession (*tad-ubhayā'riha*), renunciation of the corpus delicti (*virvegā'riha*), [5] the *kāyōtsarga*-posture (thus Abhay on *viussaggā'riha*), asceticism (*tavā'riha*), reduction of one's seniority as a monk (*chedā'riha*), complete annulation of the same and repeated profession (*mūlā'riha*), repeated profession after an interim (*anavatthappā'riha*) or [10] exclusion from the community (*pāranciyā'riha*)

Quotations (several defective gāhās) see Introduction § 15 For parallel places in other texts see *Lehre* par 136 (*sāmāyāri*) and 161 (*pāyacchitta*), cf also LEUMANN, *Übersicht* p 9b and CAILLAT, *Expiations* p 142 (*āloyaṇādosa*), p 141 (the qualities of confessant and confessor), p 111 (*pāyacchitta*) —In connection with the eight qualities of a worthy confessor Abhay states that *āyāra* is dictated by *jñānādi-pañca* and *vavahāra* by *āgama-śruṭādi-pañca*, cf I 1<sup>a</sup> and VIII 8<sup>2</sup> resp Thāna 484a reads *avahārava* for *āhārava* and adds <sup>(9)</sup> *piya-dhamma* and <sup>(10)</sup> *daṭha-dhamma*

<sup>f</sup> (921a) [No dialogue] Ramification of asceticism (*tava*) the subdivisions being the same as in Uvav 30 (to which place the text, expressly or implicitly by means of *jāva*, refers), we only record the divergences

### External asceticism

I	A	7 <i>solasama bhatta om</i> in Viy
	B	For Uvav ( <i>niv</i> ) <i>vāghāma</i> Viy has ( <i>a</i> ) <i>nīhārima</i> , cf II 1 <sup>6a</sup>
II	A	2 Viy refers to Viy VII 1 <sup>7b</sup>
	B	7 Viy adds <i>appa-tumantuma</i>
III-V	Viy	refers to Uvav 30
VI	4	Viy refers to the Somil'uddesa, XVIII 10 <sup>4</sup>

## Internal asceticism

II' 2 a Vīy refers to Vīy XIV 3<sup>2</sup>, where the forms of respectful treatment are listed as follows ३ १ २ ३ ४ ५  
For १ (Uvav *eyassa abhigacchanayā*) Vīy has *intassa paccuggacchanayā*

4-5 Vīy has the following subdivision  
*pasattha-mana-vinaya* (cf Uvav b)

1 *apāvaya*, 2 *asāvajja*, 3 *akūriya*, 4 *niruvakkesa*, 5  
*ananhavakara*, 6 *acchavikara*, 7 *abhūyābhūsankana* [ma-  
na or *vai*]

*apasattha-m-vinaya* (cf Uvav a)

1 *pāvaya*, 2 *sāvajja* etc

III' Sequence of the ten kinds of service (*veyāvacca*) 1 2 6  
5 4 3 8 9 10 7

V' 1 δ For Uvav *vilavanayā* Vīy has *paridevanayā*

3 γ Vīy *sutta-ruī*

δ Vīy *ogādha-ruī* which according to Abhay (*sādhupratyāsannibhūtas tasya sādhūpadesād rucir avagādharucit*) is the same as Uvav *uvadesa-ruī*

ββ Vīy *padipucchanā* Sequence of the *anuppehās*  
γγγ, ααα, βββ, δδδ

4 c Vīy *suhuma-kirie aniyatti*

d Vīy *samocchinna-kirie appadivāī* In Vīy *khanti*  
(Uvav wrongly αα) etc are the characteristics (*lak-  
khana*) and *vivega* (Uvav wrongly α) etc are the  
attributes (*ālambana*) of pure meditation Sequence  
of the *anuppehās* γγγ, δδδ, βββ, ααα

VI' A 1 and 2 inverted order in Vīy \* \*

A few explanations given by Abhay *jhanjhā* (II B 6)  
'quarrelsomeness' or, according to the Cūrni, *anatthaya-bahu-  
pupalāvitta, tumantuma* (II B 7) *hrdayastha kopa-viśesa, niru-  
vakkesa* (II' 4-5, a-b under 4) *svagata-śok'ādy-upaklesa-viryukta*,  
*acchavikara* (ibid under 6) 'not troubling oneself or somebody  
else' < *ksapi sva-parayor āyāsa* (cf XXV 6<sup>(1)</sup> comm end),

*abhūyābhīsankana* (ibid under 7) 'not afraid of ghosts and demons (*bhūta*)', *paridevanayā* (V 1 8) *punah punah klistabhāsanatā*

## 8 OHA

The term *oha* does not appear in the text. According to Abhay (852b) it denotes the undifferentiated 'multitude' of beings as against the beings capable of salvation etc in udd 9 seqq

<sup>a</sup> (927a) \* When being reincarnated, souls (*ee vi jīvā* in the answer, whereas the question has *neraiyā nam bhante kaham uvavajjanti*? Cf <sup>1</sup> below), by means of purposive acting (*ajjhavasāna-nivvattienam karanōvāenam*), leave their [present] existence (*thāna*) and enter their new (*purima purovartin*, Abhay) existence 'in a wink' (? *seya-kāle esyati kāle*, Abhay, cf V 4<sup>14</sup>), leaping like a monkey (*pavao viva pavamānā*) <sup>b</sup> Their velocity, ref to XIV 1<sup>2</sup> <sup>c</sup> They produce the quantity of life of their new existence (*para-bhavī'āuyam pakarenti*) by [their own] decisions and activities (*ajjhavasāna-joga-nivvattienam karanōvāenam*) <sup>d</sup> (927b) Their rebirth (*gai*) is brought about by the wane of their quantity of life, form of existence and duration (*āu-, bhava- and thi-kkhaya*) <sup>e</sup> They are reborn on their own strength (*āya'ddhīe no par'iddhīe*), on the strength of their own karmans (*āya-kammunā* etc) and exertions (*āya-ppaogenam* etc), cf XX 10<sup>2</sup> and IX 32<sup>b</sup> <sup>f</sup> The same is true with all beings (cf the question in <sup>a</sup> above) The text expressly points out the exceptional case of the A<sup>1</sup> for which the process of rebirth takes four samayas (*causamatiya viggaha*), cf VII 1<sup>1</sup> \* \*

## 9-10 BHAVIYĀBHAVIYA

## 11-12 SAMMĀ-MICCHA

The same is true with [udd 9 (927b)] beings capable (*b h a - v a - s i d d h i y a*) and [udd 10 (ibid.)] incapable of salvation (*a b h - s*), as well as with [udd 11 (ibid.)] orthodox (*s a m - m a d i t t h i*) and [udd 12 (ibid.)] heretical (*m i c c h a d i t t h i*) beings \* \* at the end of each udd

## XXVI BANDHI-SAYA

### Obeisance to the Suyadevayā<sup>1</sup>

*jīvā<sup>1</sup> ya lessā<sup>2</sup> pakkhuya<sup>3</sup> ditthī<sup>4</sup> annāna<sup>5</sup> nāna<sup>6</sup> sannāo<sup>7</sup>  
veya<sup>8</sup> kasāe<sup>9</sup> uvaoga<sup>10</sup> joga<sup>11</sup> ekkāra[sa] vi thānā*

The introductory gāhā is not an usg but enumerates the eleven qualities from the point of view of which souls and beings will be discussed in sayas XXVI-XXX. <sup>1</sup> [kind of] soul, <sup>2</sup> lessā, <sup>3</sup> 'belonging to the [light or dark] half [of existence]' (*pakkhuya*), <sup>4</sup> belief, <sup>5</sup> knowledge, <sup>6</sup> non-knowledge, <sup>7</sup> instinct, <sup>8</sup> sex, <sup>9</sup> passion, <sup>10</sup> activity and <sup>11</sup> imagination. The unusual sequences *annāna* *nāna* and *uvaoga* *joga* are due to the metre —For sayas XXVI-XLI see Introduction § 6

### I

<sup>1a</sup> (928b) \* A soul that has already bound karman (*jīve b a n d h ī*) may or may not again bind 'bad karman' (*pāva kamma*) in the present and ~ or in the future, consequently there are four cases I) *bandhai bandhissai*, II) *bandhai na bandhissai*, III) *na bandhai bandhissai*, and IV) *na bandhai na bandhissai*. In the first place this depends on the above-mentioned eleven qualities of that soul. With most of these all four cases are possible. However, (1) for souls that have not the white lessā, that stand in the dark half [of their existence without beginning and end] (*kanha-pakkhuya*, see XIII 1<sup>a</sup>), that are heretic or partly so (*sammāmicchāditthi*), or that possess one of the three non-knowledges (are *annāni* etc), the instincts (*sannōvautta*), one of the three sexes (*saveyaga* etc) or one of the first three passions (*kohā- māyā-kasāi*) only cases I and II are possible, (2) for souls devoid of passion (*akasāi*) only cases III and IV are possible, (3) for souls devoid of lessā (*alessa*) and activity (*ajogi*) and endowed with omniscience (*kevala-nāni*) only case IV is possible.

<sup>1b</sup> (930b) What has been said above in connection with the soul in general applies to the human soul. With HAG only cases I and II are possible

<sup>2</sup> (931a) The text further discusses the question whether the soul in general and HAMG may or may not, in the present and in the future, bind each of the eight kinds of karman taken separately. It now appears that the general rule in <sup>1a</sup> above applies to the binding of the confusing karman (*jah' eva pāvam kammam tah' eva mohaniyam pi niravasesam jāva Vemānie*), whereas for the other kinds of karman its validity is restricted by the following additional rules (1) human souls endowed with passion (even *lobha-kasāi*) are, in the present, always binding (cases I and II) the karmans that obscure knowledge and vision, the karmans of individuality (*nāma-kamma*) and social standing (*goya-k*) and the obstructing karman, (2) future binding without present binding (case III) of course is impossible in the case of the perceptible karman, (3) with the karman called quantity of life there are several curious divergences some of which are difficult to account for, suffice it to say that the possibilities of binding this karman not seldom contrast with those of binding *pāva kamma* e.g. with a heretic soul all four cases of present and future binding resp. non-binding are possible whereas with a partly heretic soul (*sammāmicchāditthī*) only cases III and IV occur \* \*

*bandhī baddhavān scil karma*, Abhay —At first sight *pāva kamma* 'bad karman' seems to mean nothing but karman in general (cf. *Lehre* par 84 end). However, if most of the additional rules for the binding of the eight *kamma-pagadis* (in <sup>2</sup>) only narrow down the validity of the general rule regarding the binding of *pāva kamma* (in <sup>1</sup>) there is one important exception the possibilities of binding 'quantity of life' (*āuya-kamma*) indeed often contrast with those of binding *pāva kamma* —According to Abhay case I of the present and future binding resp. non-binding relates to beings incapable of salvation (*abhava*), case II to beings capable of salvation (*bhava*) that are bound to attain the annihilation of karman (*prāptavya-kṣapakatva*) or, more precisely, in the case of *āuya-kamma* (932b), to him who lives in his last body (*carama-śarīra*), case III to him who has suppressed and case IV to him who has annihilated the confusing karman (*mohōpaśame vartamāna* resp. *kṣipra-moha*)

The same discussion in connection with HAMG that are [udd 2 (934b)] living in the first samaya of their present existence (*anantarōvavannaga*, cf XIV 1<sup>3</sup>) or [udd 3 (935b)] in a later samaya (*paramparōvavannaga*), in the first or a later samaya of [udd 4-5 (936a)] their occupation of the new place of origin (*anantar'*- and *parampar'ogādha*), [udd 6-7 (ibid)] their attraction of matter (*anantar'*- and *parampar'āhāraga*), [udd 8-9 (ibid)] their development (*anantara*- and *parampara-pajjattaga*), and [udd 10-11 (ibid)] in connection with HAMG that will not again or that will again enter the same existence (thus Abhay on *carima* resp *acarima*) \* \* at the end of each udd

## XXVII K A R I M S U G A - S A Y A

1-11

(938a) On the question whether souls and beings differentiated as in XXVI bind or do not bind 'bad karman' and the eight *kamma-pagadis* (hence there are nine *dandagas*) in past, present and future Since all beings have bound (*karimsu*) karman in the past, XXVII is merely a repetition of XXVI with the possibilities I) *karimsu karenti karissanti*, II) *karimsu karenti na karissanti*, III) *karimsu na karenti karissanti*, and IV) *karimsu na karenti na karissanti*

## XXVIII KAMMASAMAJJANA-SAYA

1-11

(938b) On the question where, that means on which stage of existence (*kahim kasyām gatau*, Abhay), souls and beings differentiated as in XXVI have earned (*samajjinimsu, samāyarimsu*) 'bad karman' and the eight *kamma-pagadis* There are eight possibilities karman may have been acquired on the stages A, AH, AM, AG, AHM (read in accordance with the comm *ahavā tirikkha-joniesu ya neraiesu manussesu ya*), AHG, AMG and AHMG \* \*

Text and comm both have *Kammasamajjanana-saya — samāyarimsu*, according to an old explanation quoted by Abhay, means 'experienced' *saṃcaritavantah, pāpa-karma-hetu-saṃcaranena tad-vipākāmubhavanenēti vṛddhāḥ*

## XXIX. K A M M A P A T T H A V A N A - S A Y A

1-11

(940a) On the question whether souls and beings differentiated as in XXVI began [to perceive] (*p a t t h a v i m s u*) and finished [perceiving] (*ni<sup>th</sup>avimsu*) 'bad karman' and the eight *kamma-pagadis* simultaneously (*samāyam*) or not (*visamāyam*) This depends on whether they have the same quantity of life (*sam'āuya*) and are reborn at the same time (*samōvavannaga*) or not (*visam'āuya*, *visamōvavannaga*) There are four possibilities, viz I) *samāyam patthavimsu samāyam ni<sup>th</sup>avimsu*, II) *s p visamāyam n*, III) *v p s n*, and IV) *v p v n* resp corresponding with I) *sam'āuya samōvavannaga*, II) *s -ā visamōvavannaga*, III) *visam'āuya samōv*, and IV) *v -ā visamōv* \* \*

*pa<sup>ṭ</sup>thavimsu prasthāpitavantah*, that means *prathamatayā vedayitum ārabdhavantah, ni<sup>ṭ</sup>havimsu ni<sup>ṭ</sup>hāpītavantah, ni<sup>ṭ</sup>hāpi ni<sup>ṭ</sup>avantah, samāyam samakam, yugapad*, Abhay

### XXX SAMOSARANA-SAYA

1-11

<sup>1</sup> (942a) On the question whether souls and beings differentiated as in XXVI adhere to the creed (*samosarana*) of I) those that accept voluntary action (*kriyā-vādi*), II) those that deny voluntary action (*akriyā-vādi*), III) the agnostics (*anāniya-vādi*) or IV) the moralists (*venaya-vādi*)

<sup>2</sup> (943a) The future stage of existence (*nerayāñyam pakkarei*) of the same souls and (945a) beings

<sup>3</sup> (946a) Capability of salvation of the same souls and beings  
\* \*

*samosarana* ( *mata*, Abhay ) ‘creed’ rather than ‘heretical creed’ or ‘heresy’ (thus JACOBI, Sūy 1, 12, also cf ibid 2, 2, 79, Dasā 6 and Utt XVIII 23), the Jainas in fact may, in a way, be regarded as *kriyā-vādis*, see *Lehre* par 83 and JAIN, *Life* p 211 seqq Abhay quotes different opinions on the meaning of the four terms The *kriyā-vādis* (1) pretend that action, being impossible without an actor, is connected with the soul (*kriyā ātma-samavāyinti*), or (2) that only action counts (*kriyā pradhānam, kim jñānena?*), or (3) they maintain the real existence of the soul (*jīva, ātman*) and of all other categories (*padārtha*), there are 180 different schools, cf JACOBI on Sūy 2, 2, 79 and JAIN 1 c, p 212, n 127 The *akriyā-vādis* (1) deny action because of the instability of things or (2) because of the momentary existence of the *sañskāras* (one śloka quoted, on this *kṣamika-vāda* cf JACOBI on Utt XVIII 23), or (3) they, viz the Buddhists, pretend that only purity of heart scil intention (*citta-suddhi*) counts, not action, or (4) in their opinion the categories have no real existence, 84 schools, cf JAIN 1 c, n 130 The *ajñānikas* (1) despise all knowledge pretending it is non-knowledge, or (2) they consider non-knowledge to be salutary since it causes freedom from karmic bounds, or (3) they pretend that nobody can have knowledge about some object because the means of cognition never cover the total range of the object (*tathā na jñānam kasyāpi kvacid api vastuny asti pramānānām asaṃpūrṇa-vastu-viśayatvāt*), 67 schools, cf JAIN 1 c, n 132 The *vainayikas*, finally, say that a heavenly rebirth etc is the reward of good conduct (*vimaya*), 32 schools, cf JAIN 1 c, n 136

# XXXI U V A VĀ Y A - S A Y A

## 1

<sup>1</sup> (948b) \* The four 'small numbers' (*khudda jumma*) are *khuddāga-kada-jumma*, *kh*-*teoya*, *kh*-*dāvara-jumma* and *kh*-*ka-hoga*, they are defined in exactly the same way as the numbers (*jumma*) in XVIII 4<sup>3</sup>

*khudda*, *khuddāga* = *kṣullaka* as against the 'big numbers' (*mahājumma*) in XXXV 1 1<sup>1</sup>, Abhay, see also Introduction § 6

<sup>2</sup> (948b) <sup>a</sup> 1 The stage of existence from which a 'small' *kada-jumma* group of H (*khuddāga-kada-jumma-neraiyā*) originates (*kuo uvavavajja nti? kim neraiehimto uv?* etc), ref. to Pannav 6 2 The number of such H originating simultaneously (*ega-samaenam*) may be 4, 8, 12, 16, [etc up to] x or { 3 The way in which they originate, ref to XXV 8<sup>a-e</sup> <sup>b</sup> The same (1-3) for H specified for the seven hells <sup>c-d</sup> = <sup>a-b</sup> with *khuddāga-teoya-neraiyā* (in <sup>c</sup> under 2 the numbers are 3, 7, 11, 15, [etc up to] x or {) <sup>e-f</sup> = <sup>a-b</sup> with *kh*-*dāvara-jumma-neraiyā* (in <sup>e</sup> under 2 the numbers are 2, 6, 10, 14, [etc up to] x or {). <sup>g-h</sup> = <sup>a-b</sup> with *kh*-*ka-hoga-neraiyā* (in <sup>g</sup> under 2 the numbers are 1, 5, 9, 13, [etc up to] x or {) \* \*

## 2-28

The same questions in connection with H possessing [udd 2 (949a)] a black, [udd 3 (949b)] a dark or [udd 4 (ibid)] a gray lessā, [udd 5 (ibid)] H capable of salvation [udd 6-8 (ibid)] of the same three lessās, and in the same way [udd 9-12 (950a)] H incapable of salvation, [udd 13-16 (ibid)] orthodox H, [udd. 17-20 (ibid)] heretical H, [udd 21-24 (ibid)] *kanha-pakkhiya* H (cf. XIII 1<sup>a</sup>) and [udd 25-28 (ibid)] *sukka-pakkhiya* H \* \* at the end of each udd

## XXXII UVVATTAṄĀ-SAYA

(951a) The same as XXXI udd 1-28 taking into consideration the next existence of these beings (*anantaram uvvata tti tti ā kahim gacchanti* etc) \* \* at the end of each udd

The text has *Uvavatṭanā-saya*

### XXXIII THE TWELVE EG'INDIYA- [AVANTARA-]SAYAS

#### A v a n t a r a s a y a 1

##### 1

(951b) <sup>a</sup> The five kinds of A<sup>1</sup> (*e g ' i n d i y a*), viz earth-, water-, fire- and wind-beings and plants, may be fine (*suhuma*) or coarse (*bāyara*) and each of these two species may be developed (*pajjatta*) or not (*apajjatta*)

<sup>b</sup> For all of these  $5 \times 2 \times 2$  subspecies of A<sup>1</sup> the eight kinds of karman exist (*attha kamma-pagadi pannattāo*) They bind (*bandhanti*) seven (that means all except *āuya-kamma*) or all of these kinds of karman They perceive (*veenti*) fourteen kinds of karman (*kamma-pagadi*) viz the eight kinds already mentioned to which are added the absence (<sup>o</sup>*vajha*) of the senses of hearing, seeing, smelling and tasting and the absence of female and male sex \* \*

*itthi-veya-vajha yad-[scil karma-]ndayāt stri-vedo na labhyate tat stri-veda-vadhyam, Abhay* Probably we should read *i -v -bajha* (<sup>o</sup>*bāhya*), cf I 7<sup>c</sup> The term *kamma-pagadi* is rather unusual in this connection

##### 2-11

(952a) The same subject developed after the example of XXVI  
2-II \* \* at the end of each udd

#### A v a n t a r a s a y a s 11-xii

(952b) The same discussion applied to A<sup>1</sup> taking into account their black, dark or gray lessā and their capability resp incapaci-

bility of salvation. These eleven avantarasarayas consequently repeat the pattern of XXXI udd 2-12. Each avantarasaraya has eleven udd except avantarasarayas ix-xii which have only nine because the notions *carama* and *acarama* cannot be applied to beings that are incapable of salvation.

XXXIV. THE TWELVE EG'INDIYA-SEDHĪ-  
[AVANTARA-]SAYAS

Avantarasaya 1.

1

<sup>1</sup> (954b) <sup>a</sup> Repetition of XXXIII 1 1<sup>a</sup>

<sup>b</sup> If an undeveloped fine earth-being (*apajjatta-suhuma-pudhavi-kārya*) dies on the eastern border (*puracchimille carim'ante*) of Rayanappabhā and must be reborn as a being of the same species on the western border (*paccacchimille c-a*) of Rayanappabhā, its transition takes one, two or three samayas (*ega-samaiena vā du-s vā ti-s vā viggahenam uvavajjejjā*)

<sup>c</sup> Answering Goy's question (*se ken' atthenam* ) Mv explains that he proclaims a theory of seven possible lines (*sedhī*) Lines indeed are straight (*ujjuy'āyaya*), deflected once or twice (*egayao-* and *duhao-vamka*), [forming a rectangular figure] open at one side (*egayao-khaha*) or [a L shaped figure] open at two sides (*duhao-kh*), circular or semicircular (*cakkavāla, addhacakkavāla*), cf XXV 3<sup>7</sup> If souls reach the place of their new embodiment by a straight, a once deflected and a twice deflected course (*sedhī*) the transition (*viggaha*) lasts one, two and three samayas resp

<sup>d</sup> What has been said under <sup>b</sup> above is true in four hundred cases viz 4 cases (the *apajjatta-suhuma* being becomes an *apajjatta-suhuma*, a *pajjatta-suhuma*, an *apajjatta-bāyara* or a *pajjatta-bāyara* being) x 5 (the being may be reborn among the five kinds of A<sup>1</sup>) x 4 (the original being may be *apajj-suh*, *pajj-suh*, *apajj-bāy*, *pajj-bāy*) x 5 (the original being may belong to the five kinds of A<sup>1</sup>)

With fire-beings there is a slight difference because the coarse

(*bāyara*) species in this case is found only in man's world (*manussa-khetta*), cf VI 8<sup>1</sup> The same three transitions, however, are possible here too in three cases (955a9) A<sup>1</sup> dying on the eastern border of Rayanappabhā and becoming coarse fire-beings in Manussa-(also called Samaya-)khetta, (955b4) coarse fire-beings dying in Manussa-khetta and becoming A<sup>1</sup> on the western border of Rayanappabhā, and (955b8) coarse fire-beings dying and becoming coarse fire-beings in Manussa-khetta The place of these beings in Manussa-khetta is not indicated

<sup>e</sup> (956a2 read *apajjatta-suhuma-pudhavi-kāie nam.* ) The same four hundred cases (*savva-paesu vi*) are possible if the beings move from West to East (or, in the case of coarse fire-beings, from the West of Rayanappabhā to Samaya-khetta etc )

<sup>f</sup> (956a7 *evam eenam gamaenam* ) The same (<sup>b, d, e</sup> above) is true if the direction is S to N or N to S

<sup>g</sup> (956a9 *apajjatta-* etc ) The same (<sup>b, d, e</sup> <sup>f</sup> above) is true for A<sup>1</sup> moving in these four directions from one border to the opposite border of the lower hells, Sakkarappabhā etc Souls, however, that live on some border of these hells and which must embody themselves anew in coarse fire-beings are obliged to go to the Samaya-khetta This they can do only by a once deflected or a twice deflected course lasting two resp three samayas The same is true if coarse fire-beings must embody themselves in A<sup>1</sup> living on some border of Sakkarappabhā etc

The caus *samohanāvettā* (955b11) is rather curious —955b ult read *pajjatta-bāyara-vapassai-kāie* —*viggaha* usually means a 'deflected course' (*vakra-gati*) Our text, however, also speaks of an *ega-samaya viggaha* in which case it simply means a 'transition' (*visiṣṭa-sthāna-prāpti-hetu-bhūtā gatir*, Abhay ), cf also Tattv II 26 seqq

<sup>2</sup> (957a) <sup>a</sup> If an undeveloped fine earth-being dying in some place outside the 'tube' in the nether world (*aholoya-khetta-nāliē bāhūrille khetta*) must be reborn as a being of the same species in some place outside the 'tube' in the upper world, its transition takes three samayas if the starting-place and the place of destination when projected on one plane are situated on a straight line (*ega-payarammi anu-sedhiē*), it takes four samayas if they are situated on different lines (*visedhiē*)

*nāli trasa-nādi*, Abhay , see *Lehre* par 95 —In its explanation of the

difference between transitions of three and of four samayas the comm is not very clear It seems to imply that the soul takes (1) an *amisreni* course if both starting-place and place of destination are situated in a main direction, and (2) a *visreni* course if the starting-place is situated in an intermediate direction E g if a being dying outside the tube some place in the N W of the nether world must go to some place outside the tube in the upper world, it first moves to the N or the W, then enters the tube, rises to the upper world and reaches its new place of origin Of course, if the place of destination is also situated in an intermediate direction, the above interpretation would make a *pañca-sāmayikī gati* (thus Abhay) necessary, the text, however, does not speak of such a transition Also cf VII 1<sup>1</sup>

<sup>b</sup> Again this theory is developed for the four hundred cases mentioned in <sup>1d</sup> above The transitions are the same everywhere except with fire-souls If (957b3) A<sup>1</sup> dying outside the 'tube' in the nether world must be reborn as coarse fire-beings in Samaya-khetta, the transition takes two or three samayas, scil follows a once or a twice deflected course If (957b penult) coarse fire-beings dying in Samaya-khetta must be reborn outside the 'tube' in the upper world the transition takes two, three or four samayas If (958a3) the same must be reborn in Samaya-khetta the transition takes one, two or three samayas

<sup>c</sup> (958a9) Application of the same theory to souls moving from the upper world to the nether world with the same divergences in the case of the coarse fire-beings

<sup>d</sup> (958a penult) Application of the same theory to souls moving from some place on the eastern border of the world (*logassa puracchinnilla carim'anta*) to another place on the eastern border the transition here takes one, two, three or four samayas, scil follows a straight, a once deflected or a twice deflected course *ega-payarammi anu-sedhi* (for °*dhūm* or °*dhīe*) or *visedhum* resp Other circumstances being the same, (958b penult) the transition from E to S takes two, three or four samayas, (959a7) the transition from E to W takes one, two, three or four samayas, and (959a11) the transition from E to N again takes two, three or four samayas

<sup>e</sup> = <sup>d</sup> but starting from (959a ult) the S, (959b7) the W and (959b9) the N

<sup>3</sup> (959b penult) Further particulars on certain classes of A<sup>1</sup> that have been discussed above their abodes (*thāna*, ref to

Pannav 2 71b-77b), karman, binding and perception of karman (ref to XXXIII 1 1<sup>b</sup>), origin (ref to Pannav 6), *samugghāyas* and duration. The last topic is treated in nearly the same way as in XXIX 1, but *sam'āuya* and *visam'āuya* are equated with *tulla-tthiyya* and *vemāya*-(= *vimāti a visama-mātra*, Abhay) *tthiyya* resp., and *samōvavannaga* and *visamōvavannaga* are equated resp with *tulla-* and *vemāya-visesāhiyam kammam* (lit 'karman' the differentiation of which begins at the same resp a different moment) *pakarenti* \* \*

Once the title *saman'āuso* is used.

## 2-11

(962a) The subject discussed in XXXIV 1 1<sup>3</sup> developed after the example of XXVI 2-11 \* \* at the end of each udd

## A v a n t a r a s a y a s 11-xii

(963a) The subject discussed in 1 developed after the example of XXXIII 11-xii

## XXXV THE TWELVE EG'INDIYA-MAHĀJUMMA- [AVANTARA-]SAYAS

### A v a n t a r a s a y a 1

#### 1

<sup>1</sup> (964b) There are sixteen 'great numbers' (*m a h ā j u m m a*) the names of which are formed by combining the terms *kadajumma*, *teoya*, *dāvarajumma* and *kahoya* (see XVIII 4<sup>3</sup>) with themselves and with each other in the sixteen possible ways [1] *kadajumma-kadajumma*, [2] *kadajumma-teoya* etc up to [16] *kahoya-kahoya* The second term of these compounds indicates the remainder (viz 4 = 0, 3, 2 and 1 resp) if the dividend is divided by 4, the first term indicates the remainder (also 4 = 0, 3, 2 and 1 resp) if the quotient of that same division is divided by 4 Thus e g if A  $\div 4 = B$ , the remainder being C, and if B  $\div 4 = D$ , the remainder being E, the number A is a *teoya-dāvarajumma* if C is 2 and E is 3 — Text *je nam rāsī caukkaenam avahārenam avahīramāne cau-pajjavasie je nam tassa rāsissa avahāra-samayā* ('the number of times four has been subtracted') *te vi kada-jummā se ttam kadajumma-kadajumme* etc

The interpretation of *mahājumma* in *Lehre* p 33 = *Doctrine* p 42 must be understood in the way explained above If we adopt the abbreviations *kj*, *to*, *dj* and *ko* (cf XXV 3<sup>4</sup>) the smallest possible 'great numbers' are *kj-kj* 16, *kj-to* 19, *kj-dj* 18, *kj-ko* 17, *to-kj* 12, *to-to* 15, *to-dj* 14, *to-ko* 13, *dj-kj* 8, *dj-to* 11, *dj-dj* 10, *dj-ko* 9, *ko-kj* 4, *ko-to* 7, *ko-dj* 6 and *ko-ko* 5, thus Abhay These numbers are called 'great' because their minima are 4-19, whereas the minima of the 'small numbers' (*khudda-jumma*, see XXXI 1<sup>1</sup>) are 1-4. Also cf Introduction § 6

<sup>2a</sup> (966a) [1] The stage of existence from which a *kadajumma-kadajumma* group of A<sup>1</sup> originates, [2] the number of souls simultaneously (*ega-samaenam*) reborn in such a group, [3] their

inexhaustibility etc up to [33] their next rebirth references to the Uppal'udd XI 1.

The numbers referred to under [2] of course are the same as the minima (16 etc) indicated in the preceding note, to which  $\pi$ ,  $\zeta$  and (in contradistinction to the beings grouped in 'small numbers', see XXXI 1<sup>2</sup>)  $\infty$  are added

<sup>2b</sup> (967a) The same for the fifteen other 'great numbers'

## 2-11

The sixteen descriptions of 1<sup>2</sup> above applied to A<sup>1</sup> [udd 2 (968a)] living in the first samaya of their existence (*padhama-samaya-kadajumma-kadajumma-eg'indiya* etc), [udd 3] not living in that samaya (*apadhama-* ), [udd 4] living in their last samaya (*carama-* ) or [udd 5] not in their last samaya (*acarama-* ), to these are added the A<sup>1</sup> that are [udd 6] *padhama-padhama-*(thus read with the comm <sup>1</sup>)*samaya-kadajumma-kadajumma-eg'endiya* etc, [udd 7] *padhama-apadhama-s-* , [udd 8] *padhama-carama-s-* , [udd 9] *padhama-acarama-s-* , [udd 10] *carama-carama-s-* and [udd 11] *carama-acarama-s-* , in these six compounds the first term seems to indicate the moment of the being's status as an A<sup>1</sup> while the second term indicates the moment of the being's belonging to a *kadajumma-kadajumma* group \* \* at the end of each udd

According to Abhay the *padhama-2-samaya-kadajumma-2-eg'indiya* beings (udd 6) for instance are *ekēndriyōtpādasya prathama-samaya-yogād ye prathamāḥ prathamaś ca samayāḥ kṛtayugma-kṛtayugmatvāmibhūter yesām ekēndriyānām te*

## A v a n t a r a s a y a s 11-12

(969b) The subject of *avantarasa* 1, udd 1<sup>2</sup>-11 developed after the example of XXXIII 11-12 \* \*

XXXVI-XXXIX THE TWELVE BEINDIYA-,  
TEINDIYA-, CAURINDIYA- AND ASANNI-PANCÊN-  
DIYA-MAHĀJUMMA-[AVANTARA-]SAYAS

(970b) The subject treated in XXXV applied to A<sup>2</sup>, A<sup>3</sup>, A<sup>4</sup>  
and to A<sup>5</sup> devoid of consciousness \* \*

XL. THE TWENTY-ONE SANI-PANCÊNDIYA-  
MAHĀJUMMA-[AVANTARA-]SAYAS

(972a) The subject treated in XXXV applied to five-sensed  
beings possessing consciousness There are of course twenty-one  
(instead of twelve) avantarasayas because the beings in question  
may possess six (instead of three) lessās \* \*

## XLI RĀSĪJUMMA-SAYA

### 1

<sup>1</sup> (975b) There are four kinds of numbers (*rāsi jumma*) called *kadajumma*, *teoya*, *dāvarajumma* and *kaloya* or *rāsi-jumma-kadajumma* etc

*rāsi-jumma* is *jumma* in the sense of *rāsi* (cf. XVIII 4<sup>3</sup>) scil 'number in general' as against the 'small numbers' in XXXI 1<sup>1</sup> and the 'great numbers' in XXXV 1 1<sup>1</sup>, also see Introduction § 6

<sup>2</sup> (975b) a Origin of a *rāsi-jumma-kadajumma* group of H (*r -j -k -neraiyā*), ref to Pannav 6 repetition of XXXI 1<sup>2a</sup>, section 1 b The number of such H originating simultaneously repetition of XXXI 1<sup>2a</sup>, section 2 c On the question whether there is an interim on the occasion of their rebirth or not (*s'antara* and *nirantara*) d In a given samaya these souls (*te jīvā*) can form only one kind of *rāsi-jumma* e The way (976a) in which they originate repetition of XXXI 1<sup>2a</sup>, section 3 f These H are born and live 'without merit' (*āya-ajasenam uvavajjanti*, *āya-ajasam uvajīvanti*) scil, according to Abhay, 'without exerting themselves' (*yaśas samyama*) g As a result of what has been said under f above they possess lessā (are *salessa*), are active (*sakiriya* etc) and cannot attain liberation during that very existence (*ten' eva bhava-ggahanenam*)

<sup>3</sup> (976a) The same applies to all other beings with the exception that M, under f, may (but not necessarily do) live *āya-jasam* in which case, under g, they are *salessa* and *akiriya* and consequently attain liberation in that very existence, or they are *salessa* etc \* \*

(976b) The subject treated in udd 1 developed after the example of XXXI 2-28 The references are

udd 2-4 HAMG forming a *rāśī-jumma-teoya*, a *r-ṣ-dāvara-jumma* and a *r-ṣ-kaloya*,

udd 5-28 = udd 1-4 taking into account that the HAMG may possess any of the six lessās,

udd 29-32 = 1-4 with beings that will achieve salvation,

udd 33-56 = 29-32 taking into account the six lessās,

udd 57-84 = 29-56 with beings that are incapable of salvation;

udd 85-112 the same with orthodox beings,

udd 113-140 the same with heretical beings,

udd 141-168 the same with *kanha-pakkhiya* beings,

udd 169-196 the same with *sukka-pakkhiya* beings

\* \* at the end of each udd

(978b) The solemn conclusion of the Viy is written out in full Goy affirms the eminent truth of Mv's teachings, honours his master and retires

(978b) Colophon the whole work comprises 138 sayas divided into 1925 uddesas

See Introduction § 2

(979a) Gāhā the whole work comprises 184 000 words

(979b) Gāhā eulogy of the work

Namaskāra to Goyama and the other *ganaharas*, to the *bhagavāi* *Vivāhapannatti* (sic) and to the twelve Angas (*duvālas'anga-gana-pidaga*)

Gāhā a devout wish that the *Suyadevayā bhagavāi* may destroy the reader's (*mama*) mental darkness

Plan for the study of the Viy of sayas I-VIII one must study two udd every day except in the case of saya IV where udd 1-8 must be mastered in one day and udd 9-10 in one day, each of the sayas IX-XX must be studied in one day, in two days, or in three days at the utmost, saya XV however must be mastered in one day (with special rules for fasting), sayas XXI-

XXIII take one day each, of sayas XXIV-XXV six udd must be studied every two days, sayas XXVI-XXXIII together take one day and so do each of the sayas XXXIV-XXXVIII, sayas XXXIX and XL (taken together<sup>2</sup>) and saya XLI

(98oa) Three devout gāhās

The number of granthas is 15 751



## INDEXES



# I INDEX OF PROPER NAMES

## PERSONS

Abbreviations *a* = annautthiya (dissident), *A* = Arhat, *Ā* = Ājīviya, *b* = brahman, *d* = disciple of Mv, *h* = householder, *k* = king, *l* = layman or -woman, *m* = monk, *n* = nun, *P* = Pāsāvaccīja, *p* = prince(ss), *q* = queen, *r* = race, *t* = traveller (dīśacara)

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 Vāubhūi (= Goyama III), *d* III 1<sup>1</sup>  
 Vijaya, *h* XV B<sub>2</sub>  
 Videhaputta, *see* Kūniya V  
 Vimala, *A* XI 11<sup>3</sup>  
 Vimalavāhana (= Mahāpauma) XV  
     D<sub>2</sub>  
 Vesālī (= Mv) XII 2<sup>a</sup>  
 Vesāliya (= Mv) II 1<sup>6a</sup>  
 Samvīha, *Ā* *l* VIII 5<sup>3</sup>  
 Sankha, *l* XII 1  
 Sankhavālāya, *a*, *Ā* *l* VII 10<sup>1</sup>, VIII  
     5<sup>3</sup>, (XVIII 7<sup>4</sup>)  
 Saṇṇīmuī, *k* XV D<sub>2</sub>  
 Sayīnīya, *k* XII 2<sup>a</sup>  
 Savvānubhūi, *d* XV C<sub>7</sub> D<sub>1</sub>  
 Sasi (= Candappabha) XX 8<sup>3a</sup>  
 Sahassānīya, *k* XII 2<sup>a</sup>  
 Sāna, *t* XV A  
 Sāmahattī, *d* X 4  
 Sīva, *k* XI 9<sup>1</sup>  
 Sīvabhaddaya, *p* XI 9<sup>1</sup>  
 Sīha, *d* XV C<sub>11</sub>  
 Sunakkhatta, *d* XV C<sub>7</sub> D<sub>1</sub>

Suṇḍanda, *h* XV B2  
 Sudamsana, *merchant* XI 11  
 Sudamsanā, *Mu's sister* IX 33<sup>2</sup>  
     comm  
 Suppabha, *A* XX 8<sup>3a</sup>  
 Sumai, *k* XV D2 comm  
 Sumangala, *m* XV D2  
 Suhatthi, *a* VII 10<sup>1</sup> (XVIII 7<sup>4</sup>)

Seniya, *k* I 1, introduction  
 Selavālāya, *a* VII 10<sup>1</sup> (XVIII 7<sup>4</sup>)  
 Selodāi, *a* VII 10<sup>1</sup> (XVIII 7<sup>4</sup>)  
 Sevālodāi, *a* VII 10<sup>1</sup> (XVIII 7<sup>4</sup>)  
 Somila, *b* XVIII 10<sup>4</sup>  
 Skandaka, ācārya VII 6<sup>3a</sup> comm  
 Halla, *p* VII 9<sup>2</sup> comm  
 Hālāhalā, *Ā* I XV A C4 7

## GEOGRAPHY

Abbreviations *c* = country, *p* = people or tribe, *s* = sanctuary (ceiya),  
*t* = town, *v* = village—For identifications see the foot-note of the Introduction (abbreviated *n*) or the commentary on the first text referred to

Anga, *c* XV C8  
 Angamandira, *s* near Campā XV C4  
 Acchā, *c* XV C8  
 Avāha, *c* XV C8  
 Āla(m)bhiyā, *t* n<sup>28</sup>, XI 12, XV C4  
 Uddanḍapura, *t* XV C4  
 Ulluyatīra, *t* XVI 3<sup>2</sup> 5<sup>a</sup>  
 Egajambūya, *s* near Ulluyatīra XVI  
     3<sup>2</sup> 5  
 Kayangalā, *t* n<sup>40</sup>, II 1<sup>6</sup>  
 Kāmamahāvana, *s* near Vānārasī XV  
     C4  
 Kāyandi, *t* X 4<sup>a</sup>  
 Kāsī, *c* VII 9<sup>2</sup>, XV C8  
 Kundā(g)gāma, *t* n<sup>44</sup>, IX 33<sup>1-2</sup>, XV  
     B4  
 Kumāragāma for Kummagāma *q v*  
 Kummagāma, *v* XV B3  
 Koccha, *c* XV C8  
 Koṭṭha(ya), *s* near Sāvatthī IX 33<sup>2d</sup>,  
     XII 1<sup>1</sup>, XV A-C  
 Kondiyāyana, *s* near Vesāli XV C4  
 Kollāya, *v* XV B2  
 Kosambī, *t* n<sup>46</sup>, XII 2<sup>a</sup>  
 Kosala, *t* VII 9<sup>2</sup>, XV C7  
 Kosalā, *c* XV C8  
 Kosaliya 'of Kosalā' XX 8<sup>4c</sup>  
 Khattiya-Kundaggāma, *the* kṣatriya  
     part of Kundaggāma *q v*  
 Gangā V 7<sup>2</sup>, VII 6<sup>4</sup>, XI 9<sup>1</sup>, of seven  
     kinds XV C4 comm

Gunasilaya, *s* near Rāyagīha passim  
 Candoyerana, *s* near Uddandapura  
     XV C4  
 Candovayarana, *s* near Kosambī XII  
     2<sup>a</sup>  
 Campā, *t* V 1<sup>1</sup> 10, IX 33<sup>2d</sup>, X 4<sup>c</sup>,  
     XIII 6<sup>3</sup>, XV C4  
 Chattapalāsaya, *s* near Kayangalā II  
     1<sup>6a</sup>  
 Tankānā, *p* III 2<sup>1a</sup>  
 Tapodā, *see* II 5<sup>7</sup> comm  
 Tāmalitti, *t* III 1<sup>2a</sup>  
 Tungiyā, *t* n<sup>27</sup>, II 5<sup>5</sup>  
 Dūpalāsa(ya), *s* near Vāniyaggāma  
     IX 32, X 4, XI 11<sup>1</sup>, XVIII 10<sup>4</sup>  
 Nandana, *s* near Moyā III 1<sup>1</sup>  
 Nālandā, *suburb of* Sāvatthī XV B2  
 Pattakālagaya, *s* near Ālabhīyā XV C4  
 Palhayā, *p* III 2<sup>1a</sup>  
 Pāḍaliputta, *t* XIV 8<sup>2</sup>  
 Pāḍha, *c* XV C8  
 Pālāsaya, *t* X 4<sup>c</sup>  
 Punda, *c* XV D2  
 Punnabhadda, *s* near Campā V 1<sup>1</sup> 10,  
     IX 33<sup>2d</sup>, XIII 6<sup>3</sup>  
 Pupphavaiya, *s* near Tungiyā II 5<sup>5</sup>  
 Pulindā, *p* III 2<sup>1a</sup>  
 Babbarā, *p* III 2<sup>1a</sup>  
 Bahuputtiya, *s* near Visāhā XVIII 2  
 Bahusālāya, *s* near Kundaggāma IX  
     33<sup>1-2d</sup>

Bi<sup>o</sup>, Bebhela, *t* III 2<sup>1b</sup>, X 4<sup>o</sup>, XV  
 D<sub>3</sub>  
 Bhāraha, *see* Cosmographical Names  
 Bhuttuyā, *p* III 2<sup>1a</sup>  
 Maga(d)ha, *c* XV C8  
 Mandiyakucchi, *s* near Rāyagīha XV  
 C<sub>4</sub>  
 Matrya, *see* Vaccha  
 Malaya, *c* XV C8  
 Mahātavatārappabhava, *a hot spring*  
 II 5<sup>7</sup>  
 Mahesari, *t* XIV 8<sup>2</sup>  
 Mālava, *c* XV C8  
 Māhana-Kundā(g)gāma, *the brahman*  
*part of* Kundaggāma *q v*  
 Miḍhīyagāma, *v* XV C<sub>11</sub> comm  
 Miyavana, *garden near* Vībhaya XIII  
 6<sup>3</sup>  
 Menḍhīyagāma, *v* XV C<sub>11</sub>  
 Moyā, *t* n 2<sup>6</sup>, III 1<sup>1</sup>  
 Moli, *c* XV C8  
 Rāyagīha, *t* I 1<sup>1</sup> introduction, III 4<sup>4</sup>  
 6<sup>1-2</sup>, V 9<sup>1</sup>, VI 10<sup>1</sup>, VIII 7<sup>1</sup>, XIV 8<sup>2</sup>,  
 XV C<sub>4</sub> et passim  
 Lādha, *c* XV C8  
 Vanga, *c* XV C8  
 Vaccha, *c* XV C8  
 Vajja, *c* XV C8

Vāṇīyagūma, *t* n 2<sup>9</sup>, IX 32<sup>8</sup>, X 4,  
 XI 11<sup>1</sup>, XVIII 10<sup>4</sup>  
 Vānārasī, *t* III 6<sup>1-2</sup>, XV C<sub>4</sub>  
 Vinjhā *mountains* III 2<sup>1b</sup>, XIV 8<sup>2</sup>,  
 XV D<sub>2-3</sub>  
 Vibhela, *see* Bibhela  
 Viśāhā, *t* XVIII 2  
 Vībhaya, *t* n 50, XIII 6<sup>3</sup>  
 Vebhāra *hill* II 5<sup>7</sup>, III 4<sup>4</sup>  
 Vesālī, *t* n 2<sup>9</sup>, VII 9<sup>2-3</sup>, XV C<sub>4</sub>  
 Sankhavana, *s* near Ālabhīyā XI 12  
 Sabīrā, *p* III 2<sup>1a</sup>  
 Sambhuttara, *c* XV C8  
 Sīyaduvāra, *t* XV D<sub>2</sub>  
 Saravana, *place near* Sāvatthī XV B<sub>1</sub>  
 Sahasambīvana, *garden near* Hatthīnā-  
 pura XI 9<sup>1</sup>, XVI 5<sup>4</sup>, XVIII 2  
 Sālakotīhaya, *s* near Menḍhīyagāma  
 XV C<sub>11</sub>  
 Sāvatthī, *t* n 39, II 1<sup>6</sup>, IX 33<sup>2d</sup>, XII 1<sup>1</sup>,  
 XV A-B<sub>2</sub> 7 C<sub>2-11</sub>  
 Siddhātthagāma, *v* XV B<sub>3</sub>  
 Sindhūsovīra, *c* n 4<sup>9</sup>, XIII 6<sup>3</sup>  
 Subhūmībhāga, *grove near* Sayaduvāra  
 XV D<sub>2</sub>  
 Susīmīrapura, *t* III 2<sup>1b</sup>  
 Hatthīnāpura, *t* n 4<sup>2</sup>, XI 9<sup>1</sup> 11<sup>2</sup>, XVI  
 5<sup>4</sup>, XVIII 2

## MYTHOLOGY AND COSMOGRAPHY

The cosmographical names, names of classes and sub-classes of gods as well as the names of gods, celestial abodes etc enumerated in I 2<sup>8</sup> 4<sup>5</sup>, II 8, III 7 8, IV 1-8 and X 5<sup>b</sup> have been recorded only when there was some special reason to do so

Abbreviations *c* = continent, *d* = direction, *g* = god(dess), *h* = hell, *m* = month, *mm* = mythical mountain, *o* = ocean, *p* = part of the world, *r* = region, *R* = Rāhu, *S* = Sakka, *v* = vimāna, *Va* = abode of the Vānamantaras

Aggikumāra, <i>g</i> XVII 17	Anna-jambhaga, <i>g</i> XIV 8 <sup>6</sup>
Aggei, <i>d</i> X 1 <sup>1</sup> , XIII 4 <sup>3</sup>	Abbhīntara Pukkhar'addha, <i>c</i> (part) V 1 <sup>4</sup>
Anuttarāvavāya, <i>g</i> V 4 <sup>11-12</sup> , VI 1 <sup>3</sup> , XIV 7 <sup>1b</sup> 8 <sup>1</sup> et passim	Ambar-Hundī? <i>see</i> Antahundī
Antahundī <i>for</i> Ambar-Hundī? <i>see</i> Vīy 980a	Ayasīvana, <i>Va</i> I 1 <sup>11</sup>
	Arunābha, <i>v</i> XI 12 <sup>1c</sup>

Arunôdaga, *o* VI 5<sup>1</sup>  
 Alâ, *see* Ilâ  
 Aviyatta- (*v l* Ahîvai-) jambhaga, *g* XIV 8<sup>6</sup>  
 Avvâbâha, *g* XIV 8<sup>4</sup>  
 Asanavana, *Va* I 1<sup>11</sup>  
 Asogavana, *Va* I 1<sup>11</sup>  
 Asoya, *m* XI 11<sup>1</sup>  
 Ahîvai-jambhaga, *see* Aviyatta-  
 Äicca = Sûra, *g* XII 6<sup>2b</sup>  
 Äditya, *see* Äicca  
 Äyâva, *g* XIII 6<sup>3</sup>  
 Äsvina, *see* Asoya  
 Äsâdha, *m* XI 11<sup>1</sup>  
 Indâ, *d* X 1<sup>1</sup>, XIII 4<sup>3</sup>  
 Indra, *g* XIV 2<sup>2a</sup> comm  
 Ilâ, *g* X 5<sup>b</sup>  
 Isâna, *g* III 1<sup>1d</sup> 2 8, IV 1-8, X 4<sup>c</sup> 5<sup>b</sup>, XIV 2<sup>2b</sup> 6<sup>2</sup>, XVII 5  
 Isâni, *d* X 1<sup>1</sup>, XIII 4<sup>3</sup>  
 Isimpabbhârâ, *the abode of the Siddhas* XIV 8<sup>1</sup>  
 Uttarakura, *r* XX 8<sup>1</sup>  
 Udhâkumâra, *g* XVI 12  
 Eravaya, *p* XX 8<sup>1-2</sup>  
 Kacchabha, *R* XII 6<sup>1</sup>  
 Kancana-pavvaya, *m m* XIV 8<sup>6</sup>  
 Kanha Vâsudeva XIV 7<sup>1a</sup> comm  
 Kanhasappa, *R* XII 6<sup>1</sup>  
 Kâyandagâ devâ, *g* X 4  
 Kârttika, VII 9<sup>3b</sup>  
 Kâlî, *g* X 5<sup>a</sup>  
 Kâlôya, *o* V 1<sup>4</sup>  
 Kîbbisiya, *g* IX 33<sup>2e-g</sup>, XII 5<sup>1a</sup> comm  
 Kilbîsika, *see* Kîbbisiya  
 Kuru, *k* XX 8<sup>6</sup> comm  
 Kusumbhavana, *Va* I 1<sup>11</sup>  
 Kîmasarpa, *see* Kanhasappa  
 Khanjana-vanq'âbha, *v* XII 6<sup>1</sup>  
 Khambaya, *R* XII 6<sup>1</sup>  
 Kharaya, *R* XII 6<sup>1</sup>  
 Khettaya, *R* XII 6<sup>1</sup>  
 Gangadatta, *g* XVI 5<sup>a-d</sup>  
 Gandhâvai, *m m* IX 31<sup>2b</sup>  
 Cakkavatti, XVI 6<sup>1g</sup>  
 Canda, *g* III 8, X 5<sup>b</sup>, XII 6<sup>2a</sup> 3  
 Camara, *g* III 1<sup>1a</sup> 2<sup>1-3</sup> 6<sup>3</sup> 8, VII 9<sup>2-3</sup>, X 4-5, XIII 6<sup>2</sup>  
 Camaracancâ, *Camara's residence* II 8, III 1<sup>2a</sup>, XIII 6<sup>2</sup>  
 Campayavana, *Va* I 1<sup>11</sup>  
 Campijâ devâ, *g* X 4  
 Citta, *m* XI 11<sup>1</sup>  
 Citta, *m m* XIV 8<sup>6</sup>  
 Cûyavana, *Va* I 1<sup>11</sup>  
 Chattovavana, *Va* I 1<sup>11</sup>  
 Jakkha XVIII 7<sup>1</sup>  
 Jañilaya, *R* XII 6<sup>1</sup>  
 Jama, *g* III 7<sup>b</sup> 8, IV 1-4, X 5<sup>b</sup>  
 Jamaga, *m m* XIV 8<sup>6</sup>  
 Jamâ, *d* X 1<sup>1</sup>, XIII 4<sup>3</sup>  
 Jambuddîva, *c* V 1, VI 10<sup>1</sup> (simile), VIII 2<sup>1</sup>, IX 1-2 et passim  
 Jambhaga, *g* XIV 8<sup>6</sup>  
 Joisiya, *g* IX 2 et passim  
 Tamâ, *d* X 1<sup>1</sup>, XIII 4<sup>3</sup>  
 Tâyattisagâ devâ, *g* X 4 et passim  
 Tilagavana, *Va* I 1<sup>11</sup>  
 Thaniyakumâra, *g* XVI 14  
 Daddura, *R* XII 6<sup>1</sup>  
 Disâkumâra, *g* XVI 13, <sup>o</sup>ri XI 10<sup>2</sup>  
 Divakumâra, *g* XVI 11  
 Devakura, *r* XX 8<sup>1</sup>  
 Dharana, *g* III 1<sup>1b</sup> 8, X 4 5<sup>b</sup>  
 Dhâyañsanda, *c* V 1<sup>4</sup>  
 Dhuva-râhu, *R* XII 6<sup>1</sup>  
 Nâgakumâra, *g* XVII 13  
 Nîggohavana, *Va* I 1<sup>11</sup>  
 Negamesi, *see* Han N  
 Neraî, *d* X 1<sup>1</sup>, XIII 4<sup>3</sup>  
 Paumâvâi, *g* X 5<sup>b</sup> comm  
 Pankappabhâ, *h* XIII 4<sup>3a</sup> et passim  
 Pajjanna, *g* XIV 2<sup>2a</sup>  
 Pandaga, *vana* IX 31<sup>2b</sup>  
 Parjanya, *see* Pajjanna  
 Pavva-râhu, *R*. XII 6<sup>1</sup>  
 Pâgasâsana, *S* III 2<sup>1b</sup>  
 Pâna-jambhaga, *g* XIV 8<sup>6</sup>  
 Pâlâsigâ devâ, *g* X 4  
 Pukkhala-sarvavatâga, *mythical cloud* V 7<sup>2</sup>  
 Punnabhadda, *g* XV C8 D<sub>2</sub>  
 Puppha-jambhaga, *g* XIV 8<sup>6</sup>  
 Pupphaphala-jambhaga, *g* XIV 8<sup>6</sup>  
 Purandara, *S* III 2<sup>1b</sup>  
 Posa, *m* XI 11<sup>1</sup>  
 Phala-jambhaga, *g* XIV 8<sup>6</sup>

Bandhūjīvagavāna, *Va* I 1<sup>11</sup>  
 Bambhasanti, *yakṣa* see Viy 980a  
 Baladevi, XVI 6<sup>1g</sup>  
 Balicancā, *Bali's residence* XVI 9  
 Bali Vairocana, *g* III 1<sup>1b</sup> 2<sup>a</sup> 8, X 4 5<sup>b</sup>,  
     XVI 9  
 Bali Vaissadeva, *g* XI 9<sup>1</sup>  
 Bibhelaṅga devā, *g* X 4  
*Bharata, cakravartin* VII 6<sup>3a</sup> comm  
 Bhāraha, *p* V 5<sup>a</sup>, VI 7<sup>a</sup>, VII 6<sup>a</sup>,  
     VIII 2<sup>1</sup> et passim  
 Bhūṣṭrāśi-vannābha, *v* XII 6<sup>1</sup>  
 Bhūyānanda, *g* X 4  
 Magara, *R* XII 6<sup>1</sup>  
 Maghava, *S* III 2<sup>1b</sup>  
 Maccha, *R* XII 6<sup>1</sup>  
 Manjīṭha-vannābha, *v* XII 6<sup>1</sup>  
 Mandara, *m m* XI 10<sup>a</sup>, XIII 4<sup>a</sup>, XVI  
     6<sup>1h</sup> et passim  
 Mahīghosa, *g* X 4  
 Mahāvideha, *p* XX 8<sup>1</sup> 2 et passim  
 Mahāsāmīna, *v* XVI 5<sup>b</sup>  
 Mahāsukkha, *heaven* V 4<sup>a</sup>, XVI 5<sup>b</sup>  
 Mānibhadda, *g* XV C8 D2  
 Mānussuttara, *m m* XI 10<sup>a</sup>, XVI 6<sup>1h</sup>  
     et passim  
 Mālavanta, *m m* IX 31<sup>a5</sup>  
 Miyanka, *v* XII 6<sup>2</sup>  
 Mehā, *g* X 5<sup>a</sup>  
*Yakṣa*, see Jakha  
 Rammagavīsa, *p* XX 8<sup>1</sup>  
 Rayanappabhā, *h* XI 11<sup>a</sup>, XIV 8<sup>1</sup> et  
     passim  
 Rayanī, *g* X 5<sup>a</sup>  
 Rāī, *g* X 5<sup>a</sup>  
 Rāhu, *g* XII 6<sup>1</sup>  
 Rūṭha, *v* VI 5<sup>1</sup>, XIII 4<sup>a3</sup>  
 Ruyamṣa, *g* III 8 comm  
*Rucaka*, see Ruyaga  
 Ruyaga XIII 4<sup>a</sup>, XXV 3<sup>a</sup> comm, 4<sup>10</sup>  
     comm  
 Ruyagavara, *c* XVIII 7<sup>6</sup>  
 Lavanasaṁudda, *o* III 3<sup>a</sup>, V 1<sup>a</sup> 2<sup>a</sup>,  
     VI 8<sup>a</sup>  
 Lavasattama, *g* XIV 7<sup>4a</sup>  
 Lāuyavana, *Va* I 1<sup>11</sup>  
 Lāuya-vanṇābha, *v* XII 6<sup>1</sup>  
 Leṇa-jambhaga, *g* XIV 8<sup>6</sup>  
 Logantiya, *g* VI 5<sup>3</sup>

Vairocana, *see* Bali V  
 Vaissadeva, *see* Bali V  
 Vajjapāni, *S* III 2<sup>1b</sup>  
 Vīttha-jamībhaga, *g* XIV 8<sup>6</sup>  
 Varuna, *g* III 7<sup>c</sup> 8, IV 1-4, X 5<sup>b</sup>  
 Vasumai, *g* X 5<sup>b</sup> comm  
 Vākumāra, *g* V 2<sup>1</sup> (*also* °kumāri),  
     XVII 16  
 Vānamīntara, *g* I 1<sup>11</sup>, VII 9<sup>3c</sup>, XIX 10  
 Vāyavā, *d* X 1<sup>1</sup>, XIII 4<sup>a</sup>  
 Vārunī, *d* X 1<sup>1</sup>, XIII 4<sup>a</sup>  
*Vīsudeva* XVI 6<sup>1f</sup>, *see also* Kanhā V  
 Viggīha-kandha, *place in* Bambhaloga  
     XIII 4<sup>5a</sup>  
 Vicitta, *m m* XIV 8<sup>c</sup>  
*Vijīṭa-jambhaga*, *g* XIV 8<sup>c</sup>  
 Vījukumāra, *g* XVII 15  
 Vījū, *g* X 5<sup>a</sup>  
 Vīmalā, *d* X 1<sup>1</sup>, XIII 4<sup>a</sup>  
 Viyāḍīvai, *m m* IX 31<sup>a5</sup>  
 Vemāniya, *g* V 4<sup>10</sup>, VI 4<sup>2</sup> et passim  
 Vevaḍḍha, *m m* VII 6<sup>a</sup>, IX 31<sup>a5</sup>, XIV  
     8<sup>c</sup>  
 Veroṭṭā, *g* *see* Viy 980a  
 Vesamīna, *g* III 7<sup>d</sup> 8, IV 1-4, X 5<sup>b</sup>  
*Vaisvānara*, *see* Bali Vaissadeva  
*Śakra*, *see* Śīkha  
*Śatākrati*, *see* Sayakkau  
*Śīva*, *g* III 1<sup>2a</sup> comm  
*Śringāṭaka*, *see* Singhāḍaya  
 Sakka, *g* III 1<sup>1b-c</sup> 2<sup>b-c</sup> 2<sup>1b-4</sup> 7-8,  
     V 4<sup>2</sup>, VII 9<sup>2</sup> 9, X 4-6, XIV 2<sup>a</sup> 6<sup>a</sup> 8<sup>c</sup>,  
     XVI 2<sup>a</sup> 5<sup>a</sup> b, XVIII 2  
*Sakkā*, *see* Sukkā  
 Sanarūkumāra, *g* III 1<sup>1f-20</sup> 4, X 4,  
     XIV 6<sup>2</sup>  
 Sanavana, *Va* I 1<sup>11</sup>  
*Saterā*, *see* Sadārā  
*Sattavannavaṇa*, *Va* I 1<sup>11</sup>  
 Sadārā, *g* X 5<sup>b</sup> comm  
 Saddāvai, *m m* IX 31<sup>a5</sup>  
 Sayakkau, *S* III 2<sup>1b</sup>  
*Sayaṇa-jambhaga*, *g* XIV 8<sup>6</sup>  
 Savvatīhasiddha, *mahāvīmāṇa* V 8<sup>a</sup>,  
     XV D2  
 Sahassakkha, *S* III 2<sup>1b</sup>  
*Sāī*, *see* Seyā  
 Singhāḍaya, *R* XII 6<sup>1</sup>  
 Siddhatthavana, *Va* I 1<sup>11</sup>

Sukkā, <i>g</i> X 5 <sup>b</sup>	Soma, <i>g</i> III 7 <sup>a</sup> 8, IV 1-4, X 5 <sup>b</sup>
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Seyā, <i>g</i> X 5 <sup>b</sup> comm	Hemavaya, <i>v</i> XX 8 <sup>1</sup>
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 abhūyābhūsankana XXV 7<sup>2f</sup> (*under*  
     XX' 4, 7)  
 abhejja *cf* acchejja  
 amajjha *cf* majjha  
 amāī III 4<sup>5</sup> 6<sup>1</sup>, 5<sup>2</sup> 3, (XIII 9), XXV 7<sup>2c1</sup>  
 amāī samnaddītthi I 2<sup>2</sup>, III 6<sup>1</sup>, V 4<sup>10</sup>,  
     XIV 3<sup>1</sup>, XVI 5<sup>b-c</sup>, XVIII (3<sup>2</sup>) 5<sup>2</sup> 4,  
     *cf* sammaddītthi  
 amucchiya agiddha agaḍhuya anajjhō-  
     vavanna VII 1<sup>7a</sup>  
 amuha VIII 6<sup>3</sup>  
 ambu-vāsī XI 9<sup>1</sup>  
 arasa *cf* avanna  
 araha(nta), arihanta I 4<sup>3</sup> 5, III 2<sup>1</sup>, VII  
     1<sup>2</sup>, VIII 2<sup>2</sup>, IX 33<sup>2e</sup>, XII 1<sup>1b</sup> 2<sup>a</sup> 9<sup>1a</sup>,  
     XIV 2<sup>2a</sup>, XV C 2 D 2, XVI 5<sup>4</sup>,  
     XVIII 2 7<sup>4</sup>, XX 8<sup>2-5</sup>, XXV 6<sup>(1)</sup>  
 arāga XVII 2<sup>4</sup>  
 arūva, °vī II 10<sup>a</sup> 4<sup>1</sup>, VII 10<sup>1</sup>, XI 10<sup>1</sup>,  
     XIII 7<sup>1</sup>, (XVI 8<sup>1</sup>), XVII 2<sup>4</sup>, XXV 2<sup>1</sup>  
 'alam atthu' I 4<sup>5</sup>, (V 5<sup>1</sup>)  
 alābha XV A  
 alīya asabbhūya asantavayana V 6<sup>9</sup>  
 alukkhī XIV 4<sup>1</sup>  
 alessa VI 4<sup>1</sup>, VIII 2<sup>5</sup>, XVII 2<sup>4</sup>, XVIII 1,  
     XXV 6<sup>(19)</sup> 7<sup>1(19)</sup>, XXVI (-XXX),  
     *cf* lessā  
 aloga I 6<sup>4</sup>, II 10<sup>a</sup> 4<sup>1</sup>, IX 31<sup>b</sup>, XI 10<sup>1</sup>,  
     XIII 4<sup>3b</sup> 4<sup>a</sup>, XIV 8<sup>1</sup>, XVI 8<sup>4</sup>, XX 2<sup>1</sup>,  
     XXV 3<sup>5-6</sup>  
 alog'anta I 6<sup>2</sup> 4, XI 10<sup>2</sup>  
 avagaya-veda VIII 8<sup>3</sup>  
 avagāhanā II 10<sup>4</sup>, XIII 4<sup>4a</sup>  
 avacijjai XXV 2<sup>3</sup>  
 avaṭṭhiyā II 10<sup>a</sup>, V 8<sup>2</sup>, XX 8<sup>1</sup>, XXV  
     6<sup>(20)</sup> 7<sup>1(20)</sup>, *cf* akkhaya and sāsaya  
 avaddh'omoyariya VII 1<sup>7b</sup>  
 avanna agandha arasa aphāsa II 10<sup>a</sup>,  
     XI 1 (-8) 9<sup>1</sup> (12<sup>2</sup>), XII 5<sup>1a</sup>  
 avatta-darśana XVI 6<sup>1a</sup>  
 avattavvam XII 10<sup>3</sup>  
 avasthita XII 6<sup>1</sup>  
 avahatiya *cf* avahīya  
 avahāra XI second introductory gāhā  
     under 3, XXI (-XXIII)  
 avahīya XI 1 (-8), XII 2<sup>b</sup>, avahātiya  
     XXXV (-XL)  
 avahīrai XI 1 (-8), XII 2<sup>b</sup>, XXXV  
     (-XL)  
 avāja XII 5<sup>1a</sup>, XVII 2<sup>3</sup>, XX 3<sup>1</sup>  
 avāya-darśi XXV 7<sup>2c2</sup>  
 aviggaha-gai I 7<sup>1</sup>, XIV 5<sup>1</sup>  
 avibhāma XX 5<sup>2</sup>  
 avibhāga-pariccheya VIII 10<sup>6</sup>  
 avirai, *adj* aviraya I 1<sup>8</sup> 11 9<sup>6</sup>, VII 2<sup>1</sup>,  
     8<sup>6</sup>, VIII 6<sup>1</sup> (7<sup>1</sup>), XI 1 (-8), XVI 1<sup>4</sup>,  
     XVII 2<sup>1</sup>, XXXV (-XL)  
 avirāhanā XXV 6<sup>(13)</sup> 7<sup>1(13)</sup>  
 avirāhiya-sarṇjama and -sarṇjamāsam-  
     jama I 2<sup>6</sup>  
 avisuddha-lesa VI 9<sup>3</sup>  
 avīl-davva XIV 6<sup>1b</sup>  
 avīriya I 8<sup>3</sup> 4  
 avedaya, aveyaya VI 3<sup>5</sup> 4<sup>1</sup>, VIII 2<sup>5</sup>,  
     IX 31<sup>b</sup>, XVIII 1, XXV 6<sup>(2)</sup> 7<sup>1(2)</sup>,  
     XXVI (-XXX), *cf* veda  
 avvatta XXV 7<sup>2b</sup>  
 avvattaga-samciya XX 10<sup>3</sup>  
 avvaya *cf* akkhaya and sāsaya  
 avvābāha XVIII 10<sup>4</sup>  
 avvoyaḍā bhāsā X 3<sup>3</sup>  
 asamvuḍa I 1<sup>10</sup>, VII 2<sup>1</sup> 9<sup>1</sup>, (XII 1<sup>2</sup>),  
     XVI 6<sup>1d</sup> e, XXV 6<sup>(1)</sup>  
 asaṁsāra-samāvannaga I 1<sup>8</sup> 8<sup>4</sup>, XXV  
     4<sup>5</sup>  
 asaṁkhejja loga V 9<sup>4</sup>, XXV 2<sup>3</sup>  
 asaccāmosa VIII 1<sup>2</sup>, XIII 7<sup>1</sup>, XVI 2<sup>2b</sup>,  
     XVIII 7<sup>1</sup>, XIX 8-9, XXV 1<sup>4</sup>  
 asaṁjama, °jaya I 1<sup>8</sup> 11 2<sup>2</sup> 6, II 5<sup>4</sup>, V 4<sup>5</sup>,

VI 3<sup>5</sup> 4<sup>1</sup>, VII 2<sup>1</sup> 4, VIII 6<sup>1</sup> (7<sup>1</sup>),  
 XVII 2<sup>1</sup>, XVIII 1 8<sup>2</sup>, XXV 6<sup>(24)</sup>  
 7<sup>1(24)</sup>, cf *samjama*  
 asana-pāna-khāma-sāma V 6<sup>1</sup>, VII  
 1<sup>30</sup> 7, VIII 6<sup>1</sup>, XII 1<sup>1a</sup>, cf NOURISH-  
 MENT  
 asadda V 7<sup>5</sup>, cf *sadda*  
 asantavayana cf *aliyā*  
 asanni I 2<sup>2</sup> 6-7, VI 3<sup>5</sup> 4<sup>1</sup>, VII 7<sup>4</sup>, VIII  
 2<sup>3</sup>, XIII 1<sup>a</sup> 2, XV D 2, XVIII 1,  
 XXV 1<sup>2</sup>, XXXIX  
 asabala XXV 6<sup>(1)</sup>  
 asabbhūya cf *alīva*  
 asamārambha VIII 1<sup>2</sup>  
 asarīra, °ri I 7<sup>4</sup>, II 1<sup>4</sup>, VI 4<sup>1</sup>, XVIII 1,  
 cf *srīra*  
 asarīra-paṭibaddha (jīvā) XVIII 4<sup>1</sup>  
 asāya, assāya VI 1<sup>2</sup> 10<sup>3</sup>, XI 1 (-8),  
 XXXV 1 1<sup>2</sup> (-XL)  
 asārambha VIII 1<sup>2</sup>  
 asāsāya I 9<sup>6</sup>, VII 2<sup>6</sup> 3<sup>6</sup>, XIV 4<sup>2a</sup>,  
 XIX 7  
 asunna-kāla I 2<sup>4</sup>  
 asubha V 6<sup>1</sup> 9<sup>2</sup>, VI 1<sup>2</sup>, IX 32<sup>b</sup>, XIV 2<sup>1</sup>  
 asura III 2<sup>1</sup> 4, VI 5<sup>1</sup> 2 8<sup>1</sup>, XVIII 7<sup>5b</sup>  
 asoccī IX 31<sup>a1</sup> 32<sup>b</sup>, cf *soccī*  
 assamī XX 2<sup>2</sup>  
 assāya cf *asāya*  
 assāyā-veyanīya kamma I 1<sup>10</sup>, VII 6<sup>3b</sup>  
 ahikkhāya-caritta VIII 2<sup>4</sup>  
 ahakkhāya-samjama, °-samjaya XXV  
 6<sup>(5)</sup> 7<sup>1</sup>  
 ahammiya XII 2<sup>6</sup>  
 ahaveya VIII 8<sup>3b</sup>  
 ah'ñū-nivvatti-kāla XI 11<sup>1</sup>  
 ahākammīpi I 4<sup>3</sup>  
 ahūchanda X 4  
 ahātacca XVI 6<sup>1</sup>  
 ahānigaranaipi I 4<sup>3</sup>  
 ahā-riyāpi riyā V 2<sup>1</sup>  
 ahāsuttaipi riyā VII 1<sup>6</sup> 7<sup>1</sup>, (X 2<sup>1</sup>)  
 ahāsuhuma XXV 6<sup>(1)</sup>  
 ahīgarana, °ri VII 1<sup>3a</sup>, XVI 1<sup>4</sup>  
 ahīgaranīyā kīriyā cf *kīriyā*  
 ahīyāsanayā XVII 3<sup>4</sup>  
 aheu cf *panca heū* *panca aheū*  
 ahe-loga, aho-loga II 10<sup>5</sup>, XI 10<sup>1</sup>,  
 XIII 4<sup>3a</sup> 6<sup>b</sup>, XX 2<sup>1</sup>, XXV 3<sup>2</sup> 4<sup>2</sup>,  
 XXXIV 1 1

aho X 1<sup>1</sup>  
 aho-kandūyaga XI 9<sup>1</sup>  
 aho-loga cf *aho-loga*  
  
 āī (s'āīya, anāīya) V 9<sup>4</sup>, VI 3<sup>3</sup>, VIII 2<sup>6</sup>  
 8<sup>3</sup> 9<sup>a</sup>, (IX 32<sup>b</sup>), XII 2<sup>b</sup> 7<sup>1</sup>, XIII  
 4<sup>3b</sup>, XVIII 3<sup>3</sup>, XXV 3<sup>4</sup>  
 āīntiya-marana XIII 7<sup>1</sup>  
 āī, āī-kāya, āī-kāīya I 6<sup>7</sup>, II 5<sup>7</sup>, V 2<sup>1</sup>,  
 VI 5<sup>1-2</sup>, 8<sup>1</sup>, VII 10<sup>2b</sup>, XIII 4<sup>2a</sup>, XVII  
 8-9, XVIII 3<sup>1</sup>, XX 6<sup>b</sup>  
 āī-kkhaya bhīva-kkhī tħii-kkh II 1<sup>6b</sup>,  
 XXV 8 (-12)  
 āīutī III 3<sup>1d</sup>, VII 7<sup>1</sup>  
 āīvā, āī-kamma I 1<sup>10</sup> 2<sup>1-2</sup> 7<sup>3</sup> 8<sup>1</sup>  
 9<sup>4</sup> 7, II 1<sup>6</sup>, V 3 6<sup>1</sup> 7<sup>6</sup>, VI 3<sup>6</sup> 4<sup>2</sup> 8<sup>2</sup>,  
 VII 6<sup>1-2</sup> 4, IX 31<sup>a3</sup> b, XI 9<sup>2</sup> 10<sup>3</sup> 11<sup>1</sup>,  
 XII 1<sup>2</sup>, XIII 7<sup>2</sup>, XIV 1<sup>2</sup> 7<sup>4a</sup>, XVI  
 11-14, XVII 12-17, XVIII 5<sup>3</sup>,  
 XXIV, XXV 3<sup>10</sup> 8, XIX 1, (XXXIV  
 1 1)  
 āīura XXV 7<sup>2a</sup>  
 āīvīakkama XX 10<sup>1b</sup>  
 āīkampai XXV 7<sup>2b</sup>  
 āīgai cf *gai-r-āīgai*  
 āīgama V 4<sup>6</sup>, VIII 8<sup>2</sup>  
 āīgarisa XXV 6<sup>(28)</sup> 7<sup>1(28)</sup>, cf *gahan'-*  
*āīgarisa*, bhav'āīgarisa  
 āīgīra-dhamma XVI 6<sup>1</sup>  
 āīgāsa I 6<sup>6</sup>, II 10, V 4<sup>14</sup>, VII 10<sup>1</sup>, VIII  
 2<sup>2</sup> 9<sup>a</sup> 10<sup>5</sup>, X 1<sup>1</sup>, XI 10<sup>1</sup> 3<sup>4</sup>, XII 2<sup>b</sup>,  
 XX 2, XXV 2<sup>3</sup> 3<sup>6</sup> 6  
 āījāi V 3<sup>1</sup>  
 āīnamai pānāmai ūsasai ūsasai (ussasai  
 nissasai), *subst* āīnāma pānāma ūsāsa  
 ūsāsa (ussāsa nissāsa) I 1<sup>2</sup> 7 2<sup>2</sup> 7<sup>4</sup>,  
 II 1<sup>1-3</sup> 6, V 2<sup>1</sup>, VI 7<sup>3</sup>, IX 34<sup>3a</sup>, XI  
 1 (-8), XVI 11-14, XXI-XXIII,  
 XXXV (-XL), cf *āīnāpānatta*, āīnā-  
 pānu  
 āīnavanī bhāsā X 3<sup>3</sup>  
 āīnā I 3<sup>3</sup>, VIII 8<sup>2</sup>  
 āīnā-pānatta XXV 2<sup>2</sup>, cf *āīnamai*  
 āīnā-pānu XII 4<sup>b-d</sup>, XIII 4<sup>4a</sup>, cf  
 āīnamai  
 āīnuppuvvī I 6<sup>3</sup>, (XVII 4<sup>1</sup>)  
 āīpucchanā XXV 7<sup>2d</sup>

ābāha V 4<sup>2</sup>, VIII 3<sup>2</sup>, XI 10<sup>3</sup>, XIV 8<sup>4</sup> 5,  
 XV C 7  
 ābhīogya I 2<sup>6</sup>, III 5<sup>3</sup>, XIV 2<sup>2</sup>  
 ābhoga I 1<sup>7</sup>, VII 6<sup>2</sup>, XXV 6<sup>(1)</sup>  
 āmantanī bhāsā X 3<sup>3</sup>  
 āya-ajasa XLI  
 āyanka XVI 2<sup>3</sup>, cf rog'āyanka  
 āya-jasa XLI  
 āyaya XXV 3<sup>1-4</sup>, cf ujjuy'āyaya  
 āyarakkha deva III 1<sup>1b</sup> 2<sup>1a</sup> 6<sup>3</sup>  
 āyariya VIII 8<sup>1</sup>, IX 33<sup>2g</sup>, XII 2<sup>b</sup>  
 āyariya-uvajjhāya V 6<sup>8</sup>  
 āyā, atta, appa I 3<sup>6</sup> 4<sup>2</sup> 6<sup>3</sup> 9<sup>5</sup> 7, II 5<sup>1</sup>,  
 III 4<sup>2</sup> 5<sup>1</sup>, VI 3<sup>1</sup> 10<sup>4</sup>, VII 1<sup>3a</sup>, X 3<sup>1</sup>,  
 XI 1 (-8), XII 10, XIII 7<sup>1</sup>, XVI 1<sup>4a</sup>,  
 XVII 2<sup>3</sup> 4<sup>2</sup>, XX 3<sup>1</sup> 10<sup>2</sup>, XXV 8,  
 cf āvakkama, āya-(a)jasa  
 āyāna V 4<sup>13</sup>, (VI 10<sup>5</sup>)  
 āyāma-majjha XIII 4<sup>3a</sup>  
 āyārava XXV 7<sup>2c2</sup>  
 āyur-bandha XIV 1<sup>3</sup> comm  
 ārambha(i) I 1<sup>8</sup>, III 3<sup>1d</sup>, V 7<sup>7</sup>, VIII 1<sup>2</sup>  
 ārambhiyā kiriyā cf kiriyā  
 ārāhanā, °haya, °hriya I 3<sup>3</sup>, III 1<sup>2d</sup> 4<sup>6</sup>,  
 V 6<sup>7</sup>, VIII 6<sup>3</sup> 8<sup>2</sup> 10<sup>1-2</sup>, X 2<sup>4-5</sup>,  
 (XIII 9), XX 9, cf apacchuma-  
 ālasiyatta XII 2<sup>b</sup>  
 āloiya-paḍikkanta II 1<sup>6b</sup>, III 4<sup>6</sup> 5<sup>3</sup>,  
 V 6<sup>7</sup>, VII 9<sup>3c</sup>, X 4, XI 11<sup>3</sup> 12<sup>1c</sup>,  
 XV C 7 D 1, XX 9, cf anāloiya-p  
 āloermi padikkamāmi pāyacchittam  
 tavo-kammam paḍivajjāmi VIII 6<sup>3</sup>,  
 X 2<sup>6</sup>, cf paḍikkamai  
 āloyanā I 9<sup>6</sup> comm, XVII 3<sup>4</sup>, XXV  
 7<sup>2b</sup> e e  
 āvāi XXV 7<sup>2a</sup>  
 āvakahiya XXV 7<sup>1(1)</sup>  
 āvaranijja kamma cf darisan'āvaraṇijja  
 k, nāñ'ā k  
 āvassaya XVIII 10<sup>4</sup>  
 āvassiyā XXV 7<sup>2d</sup>  
 āvāsa I 5, VI 6, X 3<sup>1</sup>, (XII 7<sup>2</sup>), XIII  
 1<sup>a</sup> 2 4<sup>1</sup> 6<sup>2</sup>, XIV 1<sup>1</sup>, XVIII 5, XIX  
 7, (XXV 3<sup>6</sup>)  
 āvīi-marana XIII 7<sup>2</sup>  
 āsanānuppadāna XIV 3<sup>2</sup>  
 āsanābhīggaha XIV 3<sup>2</sup>  
 āsava XXV 6<sup>(6)</sup>, cf mahāsava(tarāga)  
 and app'āsava(tarāga)

āsava-dāra III 3<sup>1d</sup> (*in a simile*)  
 āsāyanā XVIII 7<sup>4</sup>  
 āsīvisa cf kamma-āsīvisa, jāi-ā  
 āhākamma I 9<sup>7</sup>, V 6<sup>7</sup>, (VII 8<sup>7</sup>), °mīmīva  
 IX 33<sup>2b</sup>  
 āhāra, °rei I 1<sup>2</sup> 3<sup>7</sup> 2<sup>3</sup> 7<sup>1</sup> 3-4 9<sup>7</sup>, II 1<sup>6b</sup>  
 III 1<sup>2a</sup>, VI 2 6<sup>2</sup> 10<sup>4</sup>, VII 1<sup>7-8</sup> 3<sup>2</sup>,  
 6<sup>4</sup> 8<sup>4</sup>, VIII 5<sup>3</sup>, XIII 5, XIV 6<sup>1</sup> 7<sup>3</sup>,  
 XVI 2<sup>3</sup> 8<sup>4</sup> 11-14, XVII 12-17,  
 XVIII 3<sup>2</sup> 5, XIX 3<sup>a</sup>, XX 1 6, XXI-  
 XXIII  
 āhāraga VI 3<sup>5</sup> 4<sup>1</sup>, VII 1<sup>1</sup>, VIII 2<sup>5</sup>,  
 XI 1 (-8), XVIII 1, XXV 1<sup>3</sup> 6<sup>(26)</sup>  
 7<sup>1(26)</sup>, XXXV (-XL), cf anantarā-  
 hāraga, anāhāraga, app'āhāraga,  
 paramparāhāraga, mahāhāraga  
 āhāraya sarīra I 7<sup>4</sup>, VIII 9<sup>c</sup> 1-5, XIII  
 7<sup>1c</sup>, XVI 1<sup>4b</sup>, XXV 1<sup>4</sup>  
 āhāraya-mīsaya sarīra XIII 7<sup>1c</sup>, XXV  
 1<sup>4</sup>  
 āhārava XXV 7<sup>2c2</sup>  
 āhevacca III 8  
 āhohiya I 4<sup>5</sup>, VII 7<sup>3</sup>, XIV 10, XVIII 8<sup>3</sup>  
  
 īngāla cf saingāla, vīngāla  
 īchhā-kāra XXV 7<sup>2d</sup>  
 īchhā-nulomā bhāsā X 3<sup>3</sup>  
 īttha kanta piya suha manunna manā-  
 ma II 1<sup>6b</sup>, VI 3<sup>1</sup>, XIV 5<sup>2</sup> 9<sup>2</sup>  
 ītthānīttha XIV 5<sup>2</sup>  
 īddhi III 1-2, IV 5-8, X 3<sup>1</sup> 5-6, XIV  
 5<sup>1</sup>, XVI 5<sup>b</sup> d, XVII 5 12-17, cf  
 appa'ddhīya, mah'īddhīya  
 īddhi kamma paoga III 4<sup>2</sup>, 5<sup>1</sup>, XX 10<sup>2</sup>,  
 XXV 8 (-12)  
 īddhi jutti jasa bala vīriya purisakkāra-  
 parakkama III 6<sup>1</sup>, cf utthāna  
 ītthiā XXV 7<sup>1(1)</sup>  
 īthatta II 1<sup>5</sup>  
 īthī XVIII 4<sup>3</sup>  
 īndiya I 7<sup>4</sup>, II 4, III 9, VII 7<sup>2</sup>, VIII 1<sup>1</sup>  
 2<sup>4</sup>, XI 1 (-8), XII 2<sup>b</sup>, XIII 1<sup>a</sup> 2 4<sup>4a</sup>,  
 XVI 1<sup>4b</sup>, XVII 1<sup>3</sup> 3<sup>3</sup> 4, XVIII 10<sup>4</sup>,  
 XIX 8-9, XX 4, XXI-XXIV, XXV  
 2<sup>2</sup>, XXXV (-XL), cf anindiya, eg'-  
 indiya etc, vigalēndiya  
 īndiya-vas'aṭṭa XII 2<sup>b</sup>  
 īriyāvahiya cf īriyā°

isi IX 34<sup>1</sup>  
 iha cf etthaṭṭi  
 iha-gaya VII 6<sup>1</sup> 9<sup>1</sup>  
 iha-bhavīya I 1<sup>0</sup> 9<sup>3</sup>, V 3<sup>1</sup>  
 iha-loga VIII 8<sup>1</sup>

īriyāvahīya, °yā kīriyā I 10<sup>2</sup>, III 3<sup>1d</sup>,  
 VI 3<sup>3</sup>, VII 1<sup>3n</sup> 7<sup>1</sup>, VIII 8<sup>3</sup>, X 2<sup>1</sup>,  
 XVIII 8<sup>1</sup>  
 īriyāsamīya III 3<sup>1d</sup>  
 īryā-samītī VIII 7<sup>1</sup> comm  
 īsīmī-pure-vāya patthā-v mandā-v  
 mahā-v V 2<sup>1</sup>  
 īhā XII 5<sup>1a</sup>, XVII 2<sup>3</sup>, XX 3<sup>1</sup>  
 īhā-poha-maggana-gavesana IX 3<sup>1n2</sup>,  
 XI 9<sup>1</sup> 11<sup>4</sup>

ukkosa, °sīyā, °senāṭ cf jahanna  
 ukkhittā-pasīna-vāgaranāṭī (atṭha) XVI 5<sup>a-b</sup>  
 uggam'uppāyan'esanā VII 1<sup>8</sup>  
 uggaha cf oggaha  
 uccatta IX 31<sup>as</sup> b, XI 1 (-8) 9<sup>2</sup>,  
 (XXXV 1 1 seqq), cf also ogāhanā  
 uccāra (pāsavana khela singhāna vanta  
 pitta) I 7<sup>4</sup>  
 ujju-mai VIII 2<sup>8</sup>  
 ujjuy'āyaya XXV 3<sup>7</sup>, XXXIV 1 1<sup>1</sup>  
 ujju-sutta-naya XVIII 6<sup>1</sup> comm  
 utṭhāna kamma bala vīriya puri-  
 sakkāra-parakkama cf vīriya  
 uḍḍha-muṅga V 9<sup>4</sup>, XI 10<sup>1</sup>  
 uḍḍha-loya II 10<sup>6</sup>, XI 10<sup>1</sup>, XIII 4<sup>3a</sup> 6<sup>b</sup>,  
 XXV 3<sup>2</sup> 4<sup>2</sup>, XXXIV 1 1<sup>2</sup>  
 uḍḍhā X 1<sup>1</sup>  
 uttara-kīriyāṭ riya V 2<sup>1</sup>  
 uttara-guna VII 2<sup>2</sup> 3, XX 9, XXV 6<sup>(6)</sup>  
 7<sup>(6)</sup>  
 uttara-pagadī-bandha XVIII 3<sup>3</sup>  
 uttara-veuvviya I 5<sup>2</sup>  
 udāi, anudāi XI 1 (-8), XXXV (-XL)  
 udaiya XIV 7<sup>2</sup>, XVII 1<sup>4</sup>, (XXV 5<sup>4</sup>)  
 udaga II 5<sup>3</sup> 7<sup>1</sup>  
 udaya V 4<sup>1b</sup>, VIII 9<sup>b-c</sup>, IX 32<sup>b</sup>, XIV  
 2<sup>1</sup>, XXI (-XXIII)  
 udahi I 6<sup>5</sup>, cf ghanādahi  
 udinna, anudinna I 2<sup>1</sup> 3<sup>6</sup> 4<sup>2</sup>, V 4<sup>12</sup>

udīrai cf eyaī  
 udīraga, anudīraga or °raya XI 1 (-8),  
 XXV 6<sup>(23)</sup>, 7<sup>1(23)</sup>, XXXV (-XL)  
 udīranā I 3<sup>6</sup>, XXI (-XXIII)  
 udīriya I 1<sup>3</sup> 4<sup>1</sup> 3<sup>1</sup>, III 3<sup>1d</sup>  
 udīrei I 1<sup>4-7</sup> 3<sup>1</sup> 6, VII 1<sup>6</sup>, XVIII 10<sup>4</sup>,  
 XXV 6<sup>(23)</sup> 7<sup>1(23)</sup>, cf also V 2<sup>1</sup>  
 uddāī II 1<sup>4</sup>, XV D 2, XVI 1<sup>1</sup>, XIX 3<sup>8</sup>  
 uddesiya IX 33<sup>2b</sup>  
 uddha-kanḍūyaga XI 9<sup>1</sup>  
 udvartanā I 1<sup>1</sup> comm  
 upasānta-moha VIII 8<sup>4</sup>  
 upāśraya cf śramanāpāśraya  
 uppattiyā (buddhi) XII 5<sup>1a</sup>, XX 3<sup>1</sup>  
 uppala XI 1-8  
 uppāyana cf uggam'uppāyan'esanā  
 ummāya XIV 2<sup>1</sup>  
 uyyīṭṭai for uvvāṭṭai I 1<sup>4</sup>  
 ura-parisappa cf parisappa  
 uvautta V 4<sup>10</sup>, (XVIII 3<sup>2</sup>)  
 uvaoga II 10<sup>a</sup> c, XII 10<sup>1</sup>, XIII 4<sup>3a</sup>,  
 XVI 7, XVIII 10<sup>4</sup>, cf anāgārōvautta,  
 sāgārōvautta  
 uvakkama cf sōvakkama, niruvakkha-  
 ma, nōvakkama, parōvakkama  
 uvakkarmiyā veyanā I 4<sup>3</sup>  
 uvakkhesa cf niruvakkhesa, sauvakkesa  
 uvagarana V 4<sup>14</sup>  
 uvacaya XX 4, cf also kammōvacaya,  
 poggalōvacaya  
 uvacīmī, °cījai, °cīya I 1<sup>3-4</sup> 10<sup>1</sup> 3<sup>1</sup> 7<sup>4</sup>  
 9<sup>7</sup>, VI 3<sup>1</sup>, XII 1<sup>2</sup>, XVI 2<sup>3</sup> 8<sup>4</sup>, XXV  
 2<sup>3</sup>  
 uvajjhāya VIII 8<sup>1</sup>, IX 33<sup>2g</sup>, XII 2<sup>b</sup>,  
 cf āyariya-u  
 uvaṭṭhāvana cf chedōvāṭṭhāvaniya  
 uvabhoga VIII 2<sup>4</sup>  
 uvabhoga-parībhoga-parimāna VII 2<sup>3</sup>  
 uvaramaī I 8<sup>1</sup>  
 uvaraya VIII 10<sup>1</sup>  
 uvavajjai, uvavanna, uvavāya I 2<sup>2</sup> 6  
 7<sup>1</sup> 4<sup>8</sup> 10<sup>3</sup>, II 1<sup>6b</sup> 5<sup>5-7</sup>, III 1<sup>1c</sup> 6<sup>2a</sup>  
 4<sup>3</sup> 5<sup>3</sup>, IV 9, V 3<sup>2</sup> 9<sup>4</sup>, VI 6<sup>2</sup>, VII 1<sup>1</sup>  
 3<sup>1</sup> 6<sup>1</sup> 4<sup>7</sup> 9<sup>2</sup> 3, VIII 5<sup>3</sup> 10<sup>2</sup>, IX  
 32<sup>21</sup> b 33<sup>20</sup> h, X 2<sup>5</sup> 4, XI 1 (-8)  
 12<sup>10</sup>, XII 7<sup>2-9</sup> 1, XIII 1-2 6<sup>1</sup> 3, XIV  
 1 7<sup>4b</sup> 8<sup>2</sup>, XV C 4 8 D, XVI 5<sup>d</sup>  
 (11-14), XVII 1<sup>1</sup> 6-11 (12-17),  
 XVIII 2 5<sup>3</sup> 9, XIX 3<sup>a</sup> 7, XX 1 6

8<sup>6</sup> 10<sup>1b-2</sup>, XXI-XXIV, XXV 1<sup>3</sup>  
 6<sup>(13)</sup> 7<sup>1(13)</sup> 8-12, XXIX 1, XXXI,  
 XXXIV-XLI, cf anantarôvavanna-  
 ga, paramparôvavannaga  
 uvavaṭṭai for uvvaṭṭai q.v. I 7<sup>1</sup>, IX  
 32<sup>a1 b</sup>, XX 10<sup>1b</sup>  
 uvasanta XVIII 10<sup>4</sup>, V 4<sup>12</sup> (u-moha),  
 IX 31<sup>b</sup>, XXV 6<sup>(3)</sup> (18) (u-kasāya),  
 IX 31<sup>b</sup>, XXV 6<sup>(2)</sup> (u-veyaya)  
 uvasamīya XIV 7<sup>2</sup>, XVII 1<sup>4</sup>, (XXV 5<sup>4</sup>),  
 XXV 6<sup>(34)</sup> 7<sup>1(34)</sup>  
 uvasampayā XXV 7<sup>2d</sup>  
 uvasāmaya XXV 7<sup>1(1)</sup> in gāhā 4  
 uvasāmei I 3<sup>6</sup>  
 uvassaya cf samanôvassaya  
 uvahu (1) XVII 3, (2) XVIII 7<sup>2</sup>  
 uvāsaga cf kevali, samanôvāsaga  
 uvās'antara I 6<sup>4</sup> 9<sup>2</sup>, II 10<sup>h</sup>, VI 5<sup>3</sup>,  
 XII 5<sup>1a</sup>, XIII 4<sup>3a</sup>  
 uvāsiyā cf kevali, samanôvāsiyā  
 uvvaṭṭai, ṭṭanā I 7<sup>1</sup>, IX 32<sup>a1 b</sup>, XI 1  
 (-8), XII 8<sup>1</sup> 9<sup>1b</sup>, XIII 1<sup>a</sup> 2 6<sup>3</sup>,  
 XIV 8<sup>2</sup>, XV C 4 D 2, XVII 1<sup>1</sup>,  
 XVIII 3<sup>1</sup> 5<sup>3</sup>, XIX 3<sup>a</sup>, XX 10<sup>1b</sup>,  
 XXXII, cf also uyaṭṭai, uvavaṭṭai  
 uvvīlāya XXV 7<sup>2c2</sup>  
 usina X 2<sup>2-3</sup>  
 usīna-jonīya II 5<sup>7</sup>, VII 3<sup>1</sup>  
 ussappinī IX 33<sup>2e</sup>, XII 2<sup>b</sup> 4<sup>c</sup>, XX 8<sup>1</sup>,  
 XXV 6<sup>(12)</sup> 7<sup>1(12)</sup>, cf MEASURES (of  
 time)  
 ussasai, ussāsa cf ānāmaī  
 ussuttarī rīyā VII 1<sup>6</sup> 7<sup>1</sup>, (X 2<sup>1</sup>)  
 ūsasai, ūsāsa cf ānāmaī  
  
*īju-gati* VII 1<sup>1</sup> comm  
  
 egao-khaha XXV 3<sup>7</sup>, XXXIV 1 1<sup>1</sup>  
 egao-vamka XXV 3<sup>7</sup>, XXXIV 1 1<sup>1</sup>  
 eg'aṭṭhiya VIII 3<sup>1</sup>  
 eganta-danqā VII 2<sup>1</sup>  
 eganta-paṇḍiya I 8<sup>1</sup>, VII 2<sup>1</sup>  
 eganta-bāla I 8<sup>1</sup>, VII 2<sup>1</sup>, (VIII 7<sup>1</sup>),  
 XVII 2<sup>2</sup>, XVIII 8<sup>2</sup>  
 eg'indriya II 1<sup>1-2</sup>, VII 7<sup>4</sup>, IX 34<sup>2a</sup>,  
 XIII 4<sup>4d</sup>, XIV 1<sup>2</sup>, XVII 12, XVIII  
 4<sup>1</sup>, XIX 3, XXXIII-XXXV, cf also  
 the different kinds pudhavī-kālā  
 etc  
 eg'indriya pancēndriya II 10<sup>d</sup>, V 2<sup>2</sup>,  
 VI 4<sup>2</sup> 5<sup>1</sup>, VIII 1<sup>1</sup> 2, X 1<sup>1</sup>, XI 10<sup>1</sup>,  
 XII 9<sup>1b</sup>, XV D 1, XVI 8<sup>1</sup>, XXV 1<sup>2</sup>,  
 cf anindriya and HAMG  
 etthām iha I 3<sup>4</sup>  
 eyaī veyaī calaī phandai ghaṭṭai khub-  
 bhai udīrā tam tam bhāvam parinā-  
 mai III 3<sup>1d</sup>, V 7<sup>1</sup>, XVII 3<sup>1</sup>, XVIII 3<sup>4</sup>  
 eyaṇā XVII 3<sup>2</sup>  
 evaṇpbhūya V 5<sup>2</sup>  
 eṣyat-kāla V 4<sup>14</sup> comm  
 esanā cf uggam'uppāyan'esanā  
 esanijja XVIII 10<sup>4</sup>, cf phāsu esanijja  
 esiya vesiya samudāniya VII 1<sup>8</sup>  
  
 ogādha, ogāhai I 6<sup>6</sup>, II 1<sup>2</sup> 6<sup>a</sup>, V 8<sup>1</sup>,  
 VI 10<sup>4</sup>, XIII 4<sup>4</sup> e, XIV 7<sup>2</sup>, XVIII  
 3 10<sup>1</sup>, XX 2<sup>1</sup>, XXV 3<sup>3</sup> 4<sup>2</sup> 3<sup>6</sup> 10, cf  
 anantar'ogādha, parampar'ogādha  
 ogāḍha-rūl XXV 7<sup>2f</sup> under V 3 0  
 ogāhanā I 5<sup>2</sup>, V 7<sup>6</sup>, VI 8<sup>2</sup>, XI 1 (-8),  
 XIX 3<sup>b</sup> d, XXI-XXIV, cf also uc-  
 catta  
 oggaha, uggaha (1) XII 5<sup>1a</sup>, XVII 2<sup>3</sup>,  
 XX 3<sup>1</sup>, (2) XVI 2<sup>2a</sup>  
 ogha VII 8<sup>4</sup>  
 ogh'ādesenām XXV 3<sup>4</sup> 4<sup>3</sup> 7  
 omoyariya VII 1<sup>7b</sup>, cf avaḍḍh'omoya-  
 riya  
 oya-paesiya XXV 3<sup>3</sup>  
 orāliya sarīra cf sarīra  
 orāliya-miṣaya sarīra XIII 7<sup>1c</sup>, XXV 1<sup>4</sup>  
 ovamma V 4<sup>6</sup>  
 osanna VII 6<sup>4</sup>, X 4  
 osappinī VII 6<sup>4</sup>, IX 33<sup>2e</sup>, XII 2<sup>b</sup> 4<sup>c</sup>,  
 XV C 8, XX 8<sup>1</sup> 4, XXV 6<sup>(12)</sup> 7<sup>1(12)</sup>,  
 cf MEASURES (of time)  
 oha XXV usg 8  
 ohārīnī bhāsā II 6<sup>7</sup>  
 ohī III 1<sup>2a</sup> 2<sup>1b</sup> 6<sup>1</sup>, VI 3<sup>5</sup>, VIII 2<sup>5</sup>,  
 IX 31<sup>a2 b</sup>, XI 9<sup>1</sup> 12<sup>2</sup>, XII 5<sup>1a</sup>, XIII  
 1<sup>a</sup>, XV D 2, XVI 10, XVII 2<sup>3</sup>,  
 XXV 4<sup>3</sup>  
 ohī-marana XIII 7<sup>2</sup>

kai-sam̄caya XX 10<sup>3</sup>  
 kakkaṣaṇ-veyanijja VII 6<sup>a</sup>  
 kāṅkha-pa(d)osa I usg 3 9<sup>0</sup>  
 kāṅkha-mohanijja kamma I 3<sup>1-2</sup> 5<sup>7</sup> 8  
 kaṭa cf karai  
 kaṇḍa-jumma XVIII 4<sup>3</sup>, XXV 3<sup>4</sup> 6  
     4<sup>1-3</sup> 7, XXXI-XXXII, XXXV-XLI  
 kanha-pakkhiya XIII 1<sup>a</sup> 2, XXVI-  
     XXX, XXXI 21-24, XLI  
 kanha-rāī VI 5<sup>2</sup> 8  
 kantāra-bhūtta V 6<sup>7</sup>, IX 33<sup>2b</sup>  
 kandappiṭa I 2<sup>6</sup>  
 kappa<sup>1</sup> II 1<sup>6b</sup> 10<sup>h</sup>, VI 5<sup>1</sup> 8<sup>1</sup>, XI 10<sup>1</sup>,  
     XII 5<sup>1a</sup> 10<sup>8</sup>, XIII 2 4<sup>2a</sup>, XIV 10,  
     XVI 5 8<sup>1</sup>, XVII 6-11, XVIII 10<sup>3</sup>,  
     XX 6, XXV 3<sup>2</sup>  
 kappa<sup>2</sup> I 3<sup>8</sup>, XXV 6<sup>(4)</sup> 7<sup>1(4)</sup>  
 kappa<sup>1</sup> XVI 3<sup>8</sup>  
 kappaīya<sup>1</sup> VIII 10<sup>2</sup>  
 kappaīya<sup>2</sup> XXV 6<sup>(4)</sup>  
 kappaōvaya VIII 10<sup>2</sup>  
 kappaōvavattiyā gai I 8<sup>1</sup>  
 kabbaṭa cf kavīṇḍa  
 kambala VIII 6<sup>3</sup>  
 kamma I 1<sup>4</sup> 6<sup>7</sup> 10 2<sup>2</sup> 4<sup>3</sup> 6<sup>4</sup> 6 7<sup>4</sup> 8<sup>3</sup> 9<sup>2</sup>,  
     II 1<sup>5</sup>, V 4<sup>1b</sup> 5<sup>2</sup> 6<sup>1</sup> 9 7<sup>7</sup>, VI 1<sup>2</sup> 3<sup>4</sup> 9<sup>1</sup>,  
     VII 3<sup>6</sup> 6<sup>3</sup> 10<sup>2a</sup>, VIII 2<sup>1</sup> 8<sup>3</sup> 4 9<sup>b</sup> 6<sup>c</sup>,  
     IX 32<sup>b</sup>, XI 1 (-8) 11<sup>4</sup>, XII 5<sup>2</sup> 7<sup>1</sup>  
     9<sup>1a</sup>, XIV 4<sup>2</sup> 6<sup>1a</sup> 7<sup>4b</sup>, XV C 4, XVI  
     2<sup>3</sup> 4, XVII 2<sup>4</sup>, XVIII 3<sup>2</sup> 7<sup>2</sup>, XX  
     3<sup>2</sup> 8<sup>6</sup> 10<sup>2</sup>, XXI-XXIV, XXXIV 1  
     1<sup>3</sup>, cf (a)ghāī-kamma, appa- and  
     mahākamma(tarāga), āuya-kamma,  
     kāṅkha-mohanijja k, carima k,  
     pāva-k, mohanijja k, cf also  
     iḍḍhi, uṭṭhāna  
 kamma-ārpsa XV C 4, XVIII 7<sup>7</sup>, cf  
     akamm'ārpsa  
 kamma-āśīvisa VIII 2<sup>1</sup>  
 kamma-nisega VI 3<sup>4</sup>  
 kamma-pagaḍī I 1<sup>10</sup> 4<sup>1</sup> 9<sup>7</sup>, V 4<sup>1b</sup>, VI  
     3<sup>4-5</sup> 9<sup>1</sup>, VIII 8<sup>4</sup> 9<sup>b-6</sup> 10<sup>6</sup>, IX  
     31<sup>1-2</sup> (b), XI 1 (-8), XII 1<sup>2</sup> (2<sup>b</sup>)  
     5<sup>1a</sup>, XIII 8, XVI 3<sup>1</sup>, XVII 2<sup>3</sup>, XVIII  
     3<sup>3</sup>, XIX 8, XX 3<sup>1</sup> 7, XXV 6<sup>(21-23)</sup>  
     7<sup>1(21-23)</sup>, XXVI 1<sup>1b</sup>, XXXIII, XXXV-  
     XL  
 kamma-bhūmi IX 31<sup>a6</sup> (b), XX 8<sup>1</sup>,  
     XXV 6<sup>(11-12)</sup> 7<sup>1(11)</sup>  
 kamma(ya) sarīra I 1<sup>5</sup> 7<sup>4</sup>, II 1<sup>4</sup>, VIII  
     9<sup>0</sup> f, XII 4<sup>b-d</sup>, XIII 7<sup>1c</sup>, XIV 5<sup>1</sup>  
     comm, XXV 1<sup>4</sup>  
 kamma-lessā XIV 1<sup>1</sup> 9<sup>1</sup>  
 kamm'ādāna VIII 5<sup>3</sup>, IX 33<sup>2a</sup>  
 kammiyā<sup>1</sup> II 5<sup>6</sup>  
 kammiyā<sup>2</sup>, v / kammayā (buddhi) XII  
     5<sup>1a</sup>, XX 3<sup>1</sup>  
 kammōvacaya VI 3<sup>2</sup> 3  
 karai, karei, kaṭa I 3<sup>1</sup> 6<sup>3</sup> 10<sup>1</sup>, V 3<sup>2</sup> 5<sup>2</sup>,  
     VII 6<sup>3</sup> 8<sup>2</sup>, XII 4<sup>0</sup>, XVII 4<sup>(1)</sup> 2,  
     XVIII 3<sup>4</sup>, XXVII, cf pakarei  
 karana I 10<sup>1</sup>, VI 1<sup>2</sup>, XVII 3<sup>4</sup>, XIX 9,  
     XXV 8 (-12)  
 karani-vīriya I 8<sup>4</sup>  
 karei karāvei karentaṇi anujānai VIII  
     5<sup>2</sup> 3  
 kāli-oga, °-oya XVIII 4<sup>3</sup>, XXV 3<sup>4</sup> 6  
     4<sup>1-3</sup> 7, XXXI-XXXII, XXXV-XLI  
 kalevara XVI 2<sup>3</sup> 8<sup>4</sup>, cf bāyara- and  
     suhuma-bondi-(dhara) kalevara  
 kallāna kamma VII 10<sup>2a</sup>  
 kāvala VII 1<sup>7b</sup>  
 kavīṇḍa or kabbaṭa X 3<sup>2</sup>  
 kasāya (koha māṇa māṇyā lobha) I 5<sup>2</sup>  
     9<sup>3</sup> 5, VI 4<sup>1</sup>, VII 1<sup>6</sup> 6<sup>4</sup> 7<sup>1</sup> 8<sup>4</sup>, VIII 2<sup>6</sup>,  
     IX 31<sup>a3</sup> b, (X 2<sup>1</sup>), XI 1 (-8), XII 1<sup>2</sup>  
     (2<sup>b</sup>) 5<sup>1a</sup> 10<sup>1</sup>, XIII 1<sup>a</sup> 2, XVII 3<sup>4</sup>,  
     XVIII 1 4<sup>2</sup> 10<sup>4</sup>, XIX 8-9, XXI-  
     XXIV, XXV 6<sup>(3 16)</sup> 7<sup>1(3 18)</sup>, XXVI-  
     XXX, XXXV (-XL)  
 kasāya-kusīla XXV 6-7<sup>1</sup>  
 kāliyā kīriyā cf kīriyā  
 kā'ussagga II 1<sup>6b</sup>  
 kāṅkṣā I 3<sup>2</sup> comm  
 kāma VII 7<sup>2</sup>  
 kāma-bhoga VII 7<sup>2</sup>, XII 6<sup>3</sup>  
 kāmi VII 7<sup>2</sup>  
 kāya VI 1<sup>2</sup> 3<sup>2</sup>, VIII 1<sup>2</sup> 5<sup>2</sup>, XIII 7<sup>1c</sup>,  
     XVII 3<sup>4</sup>, XVIII 7<sup>3-3</sup>, cf āu-kāya,  
     tasa-kāya, puḍḍhavi-kāya etc,  
     mahā- and suhuma-kāya, (s)akāya  
 kāya-ṭṭhi XI 1 comm  
 kāya-bhava-ttha II 5<sup>2</sup>  
 kāyotsarga comm on XVI 2<sup>3</sup> 6<sup>3</sup> and  
     XXV 7<sup>2e</sup>  
 kāla V 4<sup>1a</sup> 7<sup>5</sup> 8<sup>2</sup>, VI 4<sup>1</sup>, VII 2<sup>6</sup> 9,  
     XI 10<sup>1</sup> 11<sup>1-2</sup>, XII 4<sup>c</sup>, XVI 1<sup>2</sup>, XX  
     8<sup>1</sup> 4, XXV 4<sup>9</sup> 6<sup>(12 20 28 30)</sup> 7<sup>1(12 20 29-</sup>

<sup>30)</sup>, cf (a)sunna-kāla, dīha- and  
 (ra)hassa-k, missa-k, seya-k, cf  
 also davva  
 kāla-vāsi XIV 2<sup>2a</sup>  
 kālāikkanta VII 1<sup>7b</sup>, IX 33<sup>2d</sup>  
 kāliya-suya XX 8<sup>3b</sup>  
 kukamma XIV 3<sup>2</sup>  
 kicca I 10<sup>1</sup>  
 kicca-(hattha-)gaya cf hattha-kicca-  
 gaya  
 kibbisiya I 2<sup>6</sup>, cf also Kibbisiya  
 kiriā (1) I 6<sup>3</sup> 9<sup>6</sup> 10<sup>1-2</sup>, III 3<sup>1b-c</sup>,  
 VII 8<sup>6</sup>, XI 1, XIV 4<sup>2</sup> comm, XVI  
 3<sup>2</sup>, XVII 4<sup>1</sup>, XXI-XXIII, cf anta-  
 kiriā, appa-and mahākiriya(tarāga),  
 īriyāvahiyā and samparāiyā k,  
 uttara-kiriyaṁ riya, (s)akiriya, (2)  
 five kinds of k, viz kāiyā, ahigaraṇi-  
 yā, pāusiyā, pāriyāvaniyā and pānā-  
 vāiyā I 8<sup>2</sup>, III 3<sup>1a</sup>, V 6<sup>4</sup>, VIII 4. 6<sup>5</sup>,  
 IX 34<sup>2</sup>, XVI 1<sup>3</sup> 8<sup>3</sup>, XVII 1<sup>2</sup>, (3)  
 five kinds of k viz ārambhiyā, par-  
 gghāiyā, māyāvattiyā, apaccakkhāna-  
 kiriā and micchādarṣaṇa-k I 2<sup>2</sup>,  
 V 6<sup>2</sup>  
 kiriā-vādi XXX  
 kiya IX 33<sup>2b</sup>  
 kiya-gaṇa V 6<sup>7</sup>  
 kunthu VII 8<sup>2-6</sup>  
 kumāra-samana V 4<sup>3</sup>  
 kula VIII 8<sup>1</sup>, IX 33<sup>2e</sup>, XII 2<sup>b</sup>  
 kulagara V 5<sup>8</sup>  
 kulatthā XVIII 10<sup>4</sup>  
 kusīla X 3<sup>1</sup>, XXV 6-7<sup>1</sup>  
 kūdāgārasālā-dīṭṭhanta III 1<sup>2a</sup> 2<sup>1a</sup>,  
 XVI 5<sup>4</sup>, XVIII 2, cf XIII 4<sup>4e</sup>  
 kevala saṃjama etc I 4<sup>5</sup>, (VII 8<sup>1</sup>), k  
 damsana VI 3<sup>5</sup>, VIII 2<sup>5</sup>, XII 5<sup>1a</sup>,  
 XIII 1<sup>a</sup>, XVII 2<sup>3</sup>, XXV 4<sup>3</sup>, k. nāna  
 IX 31<sup>a1</sup> (b), XV D 3, XVI 6<sup>1h</sup>,  
 XVIII 3<sup>1</sup>, XXV 4<sup>3</sup>  
 kevali I 4<sup>5</sup>, V 4<sup>1 7 8-11 13-14</sup> 7<sup>6</sup>, (VI 10<sup>5</sup>),  
 VII 1<sup>2</sup> 7<sup>3</sup>, VIII 2<sup>2</sup> 8<sup>4</sup> 9<sup>a</sup>, IX 31  
 33<sup>2e</sup>, XIV 4<sup>3b</sup> comm, 10, XVIII 3<sup>2</sup>  
 comm, 7<sup>1 4</sup> 8<sup>3</sup> 10<sup>4</sup> comm, XXV  
 7<sup>1(11)</sup>, kevali k-sāvaya k-sāviyā k-  
 uvāsaga k-uvāsiyā tap-pakkhiya  
 tap-pakkhiya-sāvaya 4 V 4<sup>7</sup>, IX  
 31<sup>a1</sup> b

kodi-sahiya VII 2<sup>2</sup>  
 koha VII 1<sup>7a</sup>, cf kasāya  
 kṣīna-moha VIII 8<sup>4</sup> comm  
 khaṭya XIV 7<sup>2</sup>, XVII 1<sup>4</sup>, XXV (5<sup>4</sup>)  
 6<sup>(34)</sup> 7<sup>1(34)</sup>  
 khaṭvasama, °samiya IX 31<sup>a1-2</sup> (b), XI  
 11<sup>4</sup>, XIV 7<sup>2</sup>, XVII 1<sup>4</sup>, (XXV 5<sup>4</sup>),  
 XXV 6<sup>(34)</sup>  
 khandha I 4<sup>4</sup> 10<sup>1</sup>, II 10<sup>4</sup>, V 7<sup>1-5</sup>, VIII  
 9<sup>a</sup>, X 1<sup>1</sup>, XII 4<sup>a</sup> 10<sup>3</sup>, XIV 7<sup>2</sup> 10,  
 XVIII 6<sup>2</sup> 8<sup>3</sup> 10<sup>2</sup>, XX 2<sup>2</sup> 5<sup>1</sup>, XXV  
 3<sup>7</sup> 4<sup>6-9</sup>  
 khamā XVII 3<sup>4</sup>  
 khamāvanayā XVII 3<sup>4</sup>  
 khaya IX 31<sup>a2</sup> (b), cf āu-kkhaya  
 khavaī XVI 4, khavayaī XVIII 7<sup>7</sup>  
 khavaya XXV 7<sup>1(11)</sup> gāhā 4  
 khaha cf egao-kh, duhao-kh  
 khahayara VII 5 6<sup>4</sup>, VIII 1, XV D 2  
 kh'āī III 2<sup>1a</sup>, VI 1<sup>2</sup>, VIII 5<sup>1</sup> 8<sup>6</sup>,  
 XII 2<sup>b</sup>, XVII 2<sup>1</sup>  
 khāmeri II 1<sup>6b</sup>, XII 1<sup>2</sup>  
 khūpsai cf hīlai  
 khīna I 9<sup>3</sup>, V 4<sup>12</sup>, VII 7<sup>3</sup>, IX 31<sup>b</sup>,  
 XXV 6<sup>(2 3 18)</sup>  
 khuḍda jumma, khuḍḍāga j XXXI-  
 XXXII  
 khuḍḍāga-payara XII 4<sup>3a</sup> 5<sup>a</sup>, XXV 3<sup>6</sup>  
 comm.  
 khetta I 6<sup>1</sup>, V 7<sup>6</sup>, VI 10<sup>4</sup>, VIII 8<sup>6</sup>, XI  
 10<sup>1</sup>, XXV 6<sup>(11 32-33)</sup> 7<sup>1(11 32 33)</sup>, cf  
 also davva  
 khettākkanta VII 1<sup>7b</sup>  
 kheda XIV 1<sup>3</sup>  
 gai<sup>1</sup> I 8<sup>1</sup>, VI 3<sup>4</sup> 8<sup>2</sup>, VII 1<sup>4</sup>, VIII 2<sup>3</sup> 8<sup>1</sup>,  
 XIV 1<sup>1</sup>, XXV 6<sup>(13)</sup> 7<sup>1(13)</sup> 8, cf  
 niraya-gai, pānca-g, siddhi-g  
 gai<sup>2</sup> VI 5<sup>1</sup>, XI 10<sup>2</sup>, XIII 4<sup>4a</sup>, XIV 5<sup>2</sup>,  
 XVI 8<sup>4</sup>, XXV 3<sup>7</sup>, cf (a)viggaha-gai  
 gai-ppavāya VIII 7  
 gai-r-āgai XI 1 (-8)  
 gacchae cīṭṭhae nisīyae II 1<sup>6b</sup>, III  
 3<sup>1d</sup>, VII 1<sup>6</sup> 7<sup>1</sup>  
 gadhiya cf mucchiya  
 gana V 6<sup>6</sup>, VIII 8<sup>1</sup>, IX 33<sup>2e</sup>, XII 2<sup>b</sup>  
 gandha VIII 2<sup>2</sup>, cf vanna

gabbha I 7<sup>4</sup>, II 5<sup>2</sup>, V 4<sup>2</sup>, XII 5<sup>1b</sup>,  
 XV C 4, XVI 6<sup>1b</sup>  
 gabbhavakkantiya V 8<sup>2</sup>, VIII 1<sup>1 2</sup> 2<sup>1</sup>,  
 IX 32<sup>1a</sup>  
 gammaṇa II 10<sup>a</sup>  
 gamanijja I 3<sup>4</sup>  
 garahai, °hei, °rihai I 3<sup>6</sup> 9<sup>5</sup>, VIII 6<sup>3</sup>,  
 X 2<sup>5</sup>, cf bilai  
 garahanā XVII 3<sup>4</sup>  
 garu(ya)tta I 9<sup>1</sup>, (XII 2<sup>b</sup>), cf guruya  
 ga°, guruya-lahuya I 9<sup>2</sup>, II 1<sup>6a</sup>  
 galāna II 10<sup>a</sup>, XIII 4<sup>1a</sup>  
 gahan'āgarisa VIII 8<sup>3a</sup>, cf āgarisa  
 gahiya baddha puṭṭha kaṭa XII 4<sup>c</sup>  
 gūsa VII 1<sup>7b</sup>  
 gāhāvai XVI 2<sup>2a</sup>  
 giddhi cf mucchiya  
 giddha-paṭṭha II 1<sup>6a</sup>  
 giri-paṭṭaṇa II 1<sup>6a</sup>  
 gilāna VIII 8<sup>1</sup>, XII 2<sup>b</sup>  
 gilāna-bhatta V 6<sup>7</sup>, IX 33<sup>2b</sup>  
 gihī-linga XXV 6<sup>(1)</sup> 7<sup>1(1)</sup>  
 guna<sup>1</sup> II 10<sup>e</sup>, V 7<sup>5</sup> 8<sup>1</sup>, XIV 7<sup>2</sup>, XXV  
 1<sup>3</sup> 4<sup>6 9</sup>, cf also dava  
 guna<sup>2</sup> cf mūla- and uttara-guna  
 gunarayaṇasarpaṇicchara (tavokamma)  
 II 1<sup>6b</sup>  
 guna-vvaya VII 9<sup>3e</sup>, VIII 5<sup>1</sup>, XI  
 12<sup>1c</sup>  
 gutti, adj gutta II 1<sup>6b</sup>, XX 2<sup>2</sup>  
 guru VIII 8<sup>1</sup>, XVI 3<sup>4</sup>  
 guruya I 9<sup>2</sup>, cf garu(ya)tta  
 guruya-lahuya cf garuya-lahuya  
 gocchaga VIII 6<sup>2</sup>  
 gotta, goya VI 8<sup>2</sup>, XI 10<sup>2</sup>, XII 3  
 gola-vaṭṭa-samugga X 5<sup>a</sup>  
  
 ghana XXV 3<sup>3</sup>  
 ghana-vvaya (valaya) I 6<sup>4</sup> 9<sup>2</sup>, II 10<sup>b</sup>,  
 XII 5<sup>1a</sup>, XX 6<sup>c</sup>  
 ghanōdahi (valaya) I 6<sup>4</sup> 9<sup>2</sup>, II 10<sup>b</sup>,  
 XII 5<sup>1a</sup>, XX 6<sup>b</sup>  
 ghara-samudāna III 1<sup>2a</sup> 2<sup>1b</sup>  
 ghāti-kamma VIII 10<sup>6</sup> comm, cf  
 ghāti-karman  
 ghāna-(sahagaya-)poggala VI 10<sup>1</sup>,  
 XVIII 7<sup>4</sup>  
 ghāti-karman XXV 6<sup>1</sup> comm  
  
 cauttha cottisaima bhatta II 1<sup>6b</sup>  
 cauppaya VII 1<sup>1</sup>, XV D 2  
 caurarpa XXV 3<sup>1 4</sup>  
 caurindiya XXXVIII, cf eg'indiya  
 panceñdiya  
 cakkavaṭṭi V 5<sup>3</sup>, XVI 6<sup>c</sup>  
 cakkavāla XXV 3<sup>7</sup>, XXXIV 1 1<sup>1</sup>  
 cakkhu-damṣana VI 3<sup>5</sup>, VIII 2<sup>5</sup>, XII  
 5<sup>1a</sup>, XIII 1<sup>a</sup>, XVII 2<sup>3</sup>, XXV 4<sup>3</sup>  
 candima cf NATURAL PHENOMENA,  
 moon  
 caya I 7<sup>3</sup>, VII 3<sup>1</sup>, IX 32<sup>a1 b</sup>, X 4,  
 XI 1 (-8) 11<sup>3</sup>, XII 8<sup>1</sup>, XIII 6<sup>1</sup>, XV  
 C 4 D 3, XIX 7, XX 10<sup>1b</sup>, XXI-  
 XXIII  
 caraga-parivvāyaga I 2<sup>6</sup>  
 carama XIV 1<sup>1</sup>  
 carama, carima III 1<sup>2d</sup>, VI 3<sup>5</sup>, VII 1<sup>1</sup>,  
 VIII 3<sup>3</sup>, XIII 1<sup>a</sup> 2, XIV 4<sup>3b</sup>, XVIII  
 1 3<sup>2</sup>, XIX 5<sup>1</sup>, XXV 6<sup>(1)</sup>, udd 10 of  
 XXVI-XXX and of avantarasayas  
 1-viii of XXXIII-XXXIV, udd 4 of  
 XXXV-XL  
 carama-(a)carama XXXV-XL  
 carama-śarīra VII 7<sup>3</sup> comm  
 caramāṇip (aṭṭha) XV C 8  
 caritta I 1<sup>9</sup> 3<sup>8</sup>, II 1<sup>6a</sup>, VIII 2<sup>4</sup> 8<sup>1</sup> 10<sup>2</sup>,  
 IX 31<sup>a2</sup>, XII 10<sup>1</sup>, XVII 3<sup>4</sup>, XXV  
 6<sup>(1) 5</sup> 7<sup>1(5)</sup>  
 caritta-pajjava XXV 6<sup>(15)</sup> 7<sup>1(15)</sup>  
 caritta-mohanijja-kamma V 4<sup>1b</sup>  
 carittācaritta VIII 2<sup>4</sup>  
 carima-kamma V 4<sup>9</sup>  
 carima-nijjarā V 4<sup>9</sup>  
 carim'anta (logassa) XVI 8<sup>-12</sup>, XXXIV  
 1 11<sup>2</sup>, cf log'anta  
 caru XI 9<sup>1</sup>  
 cala V 4<sup>14</sup>, XIII 4<sup>6a</sup>  
 calanā XVII 3<sup>3</sup>  
 caliya kamma I 1<sup>6 7</sup>  
 cāujjāma dhamma I 9<sup>6</sup>, V 9<sup>4</sup>, (IX 32<sup>c</sup>),  
 XX 8<sup>2</sup>, XXV 7<sup>1(1)</sup> gāhā 1  
 cāuvvanna samana-sangha XVI 6<sup>1h</sup>,  
 XX 8<sup>5</sup>  
 cārāna XX 9  
 cīnāi, cījai, ciya I 1<sup>3-4</sup> 3<sup>1</sup> 7<sup>4</sup> 9<sup>7</sup>,  
 VI 3<sup>1</sup>, XII 1<sup>2</sup>, XVI 2<sup>3</sup> 8<sup>4</sup>, XIX 3<sup>8</sup>,  
 XXV 2<sup>3</sup>  
 cīnna XIX 3<sup>a</sup>

cintā-sumina XVI 6<sup>1a</sup>  
 culasū-samajjīya XX 10<sup>3</sup>  
 ceiya-khambha X 5<sup>a</sup>  
 ceya-kaḍa XVI 2<sup>3</sup>  
 cela-vāsi XI 9<sup>1</sup>  
 coddasapuvvi V 4<sup>1b</sup>  
 cola-paṭṭa VIII 6<sup>2</sup>  
  
 chaumattha I 4<sup>5</sup>, III 2<sup>1b</sup>, V 4<sup>1</sup> 7 5<sup>1</sup> 7<sup>8</sup>,  
 VII 7<sup>3</sup> (8<sup>1</sup>), VIII 2<sup>2</sup> 8<sup>4</sup>, IX 33<sup>2e</sup>,  
 XIII 10, XIV 10, XV C 7 9-11  
 D 2, XVI 6<sup>1b</sup>, XVIII 3<sup>2</sup> 7<sup>4</sup> 8<sup>2-3</sup>,  
 XXV 7<sup>1(1)</sup>  
 chakka-samajjīya XX 10<sup>3</sup>  
 chaṭṭha-bhatta III 1<sup>2a</sup> 2<sup>1b</sup>, VII 9<sup>3c</sup>,  
 IX 31<sup>a2</sup>, XI 9<sup>1</sup> 12<sup>2</sup>, XIV 7<sup>4b</sup>, XV  
 B 4 6 C 11, XVI 3<sup>2</sup>, XX 9  
 chandanā XXV 7<sup>2d</sup>  
 channa XXV 7<sup>2b</sup>  
 chavikara XXV 7<sup>2f</sup> (II' 5, 6)  
 chāumatthīya-samugghāya II 2  
 chījai XXV 2<sup>3</sup>  
 cheda XXV 7<sup>2e</sup>  
 chedōvaṭṭhāvaniya-samjama XXV 6<sup>(5)</sup>  
 7<sup>1(1)</sup> seqq  
 chedōvaṭṭhāvaniya-caritta VIII 2<sup>4</sup>  
  
 jakkha XIV 2<sup>1</sup>, XVIII 7<sup>1</sup>  
 jangha-cārana-laddhi XX 9  
 janavaya XV C 8  
 jattā XVIII 10<sup>4</sup>  
 jammana-maha or -mahimā, nik-  
 khamana-m, nānūppāya-m, pari-  
 nivvāna-m III 2<sup>1a</sup>, XIV 2<sup>2a</sup>  
 jaya XII 5<sup>2</sup>  
 jarā XVI 2<sup>1</sup>  
 jalacara, °yara VIII 1, XV D 2  
 jalana-ppavesa II 1<sup>6a</sup>  
 jala-ppavesa II 1<sup>6a</sup>  
 javanijja XVIII 10<sup>4</sup>  
 java-majjha XXV 3<sup>2</sup>  
 jasa XIV 8<sup>6</sup>, cf āya-jasa, idḍhi  
 jaso-kittī XIV 5<sup>2</sup>  
 jahanna ukkosa, °nniya °siya, °nnenam  
 °senam I 1<sup>2</sup> 5<sup>2</sup> 10<sup>3</sup>, II 5<sup>2-3</sup>, III 3<sup>1e</sup>,  
 V 1<sup>2</sup>, 7<sup>5</sup> 8<sup>2</sup> VI 3<sup>4</sup> 7<sup>1</sup>, VIII 9<sup>a-e</sup> 10<sup>2</sup>,  
 IX 31<sup>a3</sup> b, XI 1 (-8) 11<sup>1</sup> 12<sup>1-2</sup>, XII  
 4<sup>b</sup> 9<sup>1b</sup>, XIII 1<sup>a</sup> 2 4<sup>1b</sup>, XVI 1<sup>2</sup>,  
 XVIII 4<sup>3</sup> 7<sup>9</sup> 9, XIX 3<sup>a-b</sup>, XX 1,  
 XXI-XXIV, XXV 1<sup>2</sup> 4<sup>3</sup> 3<sup>3</sup> 4<sup>9</sup> 10  
 6<sup>(7</sup> 13-15 20 27-30<sup>)</sup> 7<sup>1(7</sup> 13 15 20 2<sup>2</sup> 30<sup>)</sup>  
 jāī VI 8<sup>2</sup>  
 jāī-āśīvisa VIII 2<sup>1</sup>  
 jāīya XVIII 10<sup>4</sup>  
 jāgara XVI 6<sup>1</sup>  
 jāgariyatta XII 2<sup>b</sup>  
 jāgariyā cf dhamma-j, buddha-j and  
 abuddha-j, sudakkhu-j, padijā-  
 garamāna  
 jāna III 4<sup>1</sup>  
 jānai I 9<sup>5</sup>, II 1<sup>5</sup>, VI 4<sup>2</sup>, IX 32<sup>b</sup>  
 jānai pāsai II 1<sup>1</sup>, III 4<sup>1</sup> 6<sup>1</sup>, V 4<sup>1a</sup> - 9-  
 11 13 7<sup>8</sup> 8<sup>1</sup>, VI 9<sup>3</sup> (10<sup>5</sup>), VII 1<sup>2</sup>,  
 VIII 2<sup>2-6</sup>, IX 31<sup>a2</sup> b, XI 9<sup>1</sup> (12<sup>2</sup>),  
 XIV 7<sup>1b</sup> 9<sup>1</sup> 10, XVIII 3<sup>2</sup> 7<sup>4</sup> 8<sup>3</sup>  
 jāyanī bhāsā X 3<sup>3</sup>  
 jīna I 3<sup>3</sup> (7-8) 4<sup>5</sup>, VII 1<sup>2</sup>, VIII 2<sup>2</sup>, IX  
 33<sup>2e</sup>, XV A B 1 7 C 8-10, XX 8<sup>4c</sup>,  
 XXV 7<sup>1(1)</sup> gāhā 5  
 jīna-kappa XXV 6<sup>(4)</sup>  
 jīn'antara XX 8<sup>3b</sup>  
 jīna-sakahā X 5<sup>a</sup>  
 jīya VIII 8<sup>2</sup>  
 jīva I 3<sup>5</sup> 4<sup>4</sup> 6<sup>4</sup> 6 7<sup>4</sup> 9<sup>1-2</sup> 4<sup>7</sup>, II 1<sup>5</sup> 6<sup>a</sup>  
 5<sup>3</sup> - 10, III 3<sup>1a</sup> d 4<sup>3</sup>, V 2<sup>2</sup> 4<sup>1b</sup> 6<sup>1</sup>  
 8<sup>2</sup> 9<sup>4</sup>, VI 1<sup>3</sup> 3<sup>2</sup> 3 4<sup>1-5</sup> 2 6<sup>2</sup> 10<sup>1-2</sup>,  
 VII 1<sup>1</sup> 2<sup>8</sup> 2 3<sup>1</sup> 3 4 6 7<sup>2</sup> 8<sup>2</sup> 10<sup>1</sup> 2<sup>a</sup>,  
 VIII 2<sup>2-3</sup> 3<sup>1-2</sup> 6<sup>5</sup> 9<sup>a</sup> 10<sup>5</sup> -, IX 31<sup>a2</sup>  
 33<sup>2e</sup> 34<sup>1</sup>, X 1<sup>1</sup>, XI 1 (-8) 10<sup>1</sup> 3<sup>4</sup>  
 11<sup>1</sup>, XII 1<sup>2</sup> 2<sup>b</sup> 5 7, XIII 4<sup>1a</sup> e 7<sup>1</sup>,  
 XIV 4<sup>2</sup> 4 9<sup>1</sup>, XV B 5, XVI 1<sup>3</sup>-2<sup>1</sup> 3  
 6<sup>1</sup> 8<sup>1</sup> 4, XVII 1<sup>2</sup> 3 2<sup>1-3</sup> 4, XVIII  
 1 3<sup>3</sup> 4<sup>1</sup> 7<sup>5a</sup>, XIX 3<sup>a</sup> 7-8, XX 1  
 2<sup>2</sup> 7, XXI-XXIV, XXV 1<sup>2</sup> 2<sup>1-2</sup> 4  
 3<sup>10</sup> 4<sup>3</sup> 5<sup>10</sup> 5<sup>1</sup> 8, XXVI 1, XXVII-  
 XXX, XLI, cf also pāna  
 jīvai VI 10<sup>2</sup>  
 jīva-ghana V 9<sup>4</sup>  
 jīva-paoga-bandha XX 7  
 jutti cf idḍhi  
 jumma XVIII 4<sup>3</sup>, XXV 3<sup>3</sup> 4<sup>6</sup> 4<sup>1</sup> 3,  
 cf kada-j, khuḍḍa-j, mahāj, rāsī-j  
 joi VIII 6<sup>4</sup>  
 joga, °gī I 1<sup>8</sup> 3<sup>5</sup> 5<sup>2</sup> 6<sup>4</sup> 9<sup>2</sup>, V 4<sup>14</sup>, VI  
 3<sup>5</sup> 4<sup>1</sup>, VIII 2<sup>5</sup> 8<sup>4</sup>, IX 31<sup>a3</sup> b, XI 1

(-8), XII 5<sup>1a</sup> 10<sup>1</sup>, XIII 1<sup>a</sup> 2 4<sup>4a</sup>, XVI 1<sup>4b</sup>, XVII 1<sup>3</sup> 2<sup>3</sup> 3<sup>3</sup> 4, XVIII 1 7<sup>3</sup> comm, XIX 3<sup>a</sup> 8, XX 1 3<sup>1</sup>, XXI-XXIV, XXV 1<sup>2</sup> 4 2<sup>2</sup> 6<sup>(16)</sup> 7<sup>(16)</sup> 8 (-12), XXVI-XXX, XXXV-XL, cf *joga* III 3<sup>1c</sup> comm  
joni II 5<sup>2-3</sup>, V 3<sup>2</sup> 4<sup>2</sup>, VI 7<sup>1</sup>, VII 5, X 2<sup>2</sup>, XIV 6<sup>1a</sup>, cf *usīna-joniya*  
*jñāna* VII 8<sup>4</sup> comm

*jhallari* XI 10<sup>1</sup>  
*jhāna* XVIII 10<sup>4</sup>, cf *sukka-jjhāna*  
*jhūsira-gola* XI 10<sup>1</sup>  
*jhūsana* cf *apacchima-*

*ṭhavyayā* V 6<sup>7</sup>  
*ṭhāna* II 10<sup>a</sup>, XIII 4<sup>4a</sup>  
*ṭhāna* *sejjā* *nīśīyā* XVI 2<sup>3</sup> 5<sup>a</sup>  
*ṭhi*, *adj* °-ṭhiṣya I 1<sup>2</sup> 7 10-11 2<sup>7</sup> 5<sup>2</sup>, II 1<sup>2</sup>, III 1<sup>2a</sup> d 2<sup>3</sup> 7, IV 1-4, V 8<sup>1</sup>, VI 3<sup>4</sup> 5<sup>3</sup> 8<sup>2</sup>, VII 3<sup>4</sup> 9<sup>3c</sup>, IX 33<sup>2e</sup> 5, XI 1 (-8) 11<sup>2</sup> 3 12, XII 9<sup>1b</sup>, XIV 5<sup>2</sup> 6<sup>1a</sup> 7<sup>2</sup> 8<sup>6</sup>, XV D 1-2, XVI 5<sup>d</sup> 9, XVII 1<sup>1</sup> 5, XVIII 2 9, XIX 3<sup>a</sup> 5<sup>1</sup>, XX 1, XXI-XXIII, XXV 3<sup>4</sup> 4<sup>6a</sup> 6<sup>(13)</sup> 7<sup>(13)</sup>, XXXIV 1 1<sup>3</sup>, XXXV-XL, cf *āu-kkhaya*  
*ṭhiya* XVII 2<sup>1</sup>, XXV 2<sup>4</sup>  
*ṭhiya-kappa* XXV 6<sup>(4)</sup> 7<sup>(4)</sup>

*tamsa* XXV 3<sup>1</sup> 4  
*tanu-vāya* (valaya) I 6<sup>3</sup> 9<sup>3</sup>, II 10<sup>b</sup>, XII 5<sup>1a</sup>, XX 6<sup>c</sup>  
*tathāgaya* XVII 2<sup>4</sup>  
*tappa* XI 10<sup>1</sup>  
*tap-pakkhiya* cf *kevali*  
*tab-bhava-marana* II 1<sup>6a</sup>  
*tamā* X 1<sup>1</sup>  
*tamu-kāyā* *devā* XIV 2<sup>2b</sup>  
*tamu-kkāya* VI 5<sup>1</sup>, XIV 2<sup>2b</sup>  
*taru-padana* II 1<sup>6a</sup>  
*tava*, *tavokamma* I 1<sup>6</sup>, II 1<sup>6b</sup> 5<sup>5-6</sup>, III 1<sup>2a</sup>, VIII 6<sup>3</sup>, IX 33<sup>1c</sup> 2<sup>6</sup>, X 2<sup>5</sup>, XVIII 10<sup>4</sup>, XXV 7<sup>2e</sup> f (ramification, the subdivisions that are identical with those in *Uvav* 30 have not been

recorded in this index), cf *anikkhitta tavokamma*, *disā-cakkavāla tavokamma*  
*tava-teya* XV C 1-2 7 D 1, cf *also teyī*, *teya-nisagga*, *teya-lessā*, *teya-samugghāya*  
*tavassi* VIII 8<sup>1</sup>, cf *bāla-t*  
*tav-vivariya* (sumīna) XVI 6<sup>1a</sup>  
*tasa*, t -kāya, t pāna I 6<sup>5</sup>, V 2<sup>2</sup>, VI 5<sup>1</sup>, VII 1<sup>3b</sup> 2<sup>1</sup> 6<sup>4</sup> 7<sup>4</sup> 10<sup>2b</sup>, VIII 2<sup>3</sup>, IX 3<sup>4</sup>  
*tas-sevi* XXV 7<sup>2b</sup>  
*taha-kkāra* XXV 7<sup>2d</sup>  
*tahābhāva* III 6<sup>1</sup>  
*tahārūva* I 7<sup>4</sup> 8<sup>1</sup>, II 1<sup>6b</sup> 5<sup>6</sup>, III 1<sup>3a</sup> 2<sup>1b</sup>, V 6<sup>1</sup>, VII 1<sup>3c</sup>, VIII 6<sup>1</sup>, XV C 7 tāyattīsagā (devā) X 4, tāyattīsiyā (d) III 1<sup>1</sup>  
*tāvasa* I 2<sup>6</sup>, cf *vānapattha t*, *disāpokkhiya t*  
*tittha* (1) XX 8<sup>4-5</sup>, (2) XXV 6<sup>(8)</sup> 7<sup>1(8)</sup>  
*titthagara*, *titthamkara* V 5<sup>3</sup>, XV C 8-9, XVI 6<sup>1g</sup>, XX 8<sup>2-5</sup>, XXV 6<sup>(8)</sup>  
*tirikkha-joniya* I 7<sup>3</sup>, II 5<sup>2</sup>, VII 5 6<sup>4</sup>, VII 9<sup>2-3a</sup>, IX 32<sup>2a</sup> et passim, cf *eg'indiya* *pancēndiya*  
*tiriya-loya* II 10<sup>5</sup>, XI 10<sup>1</sup>, XIII 4<sup>3a</sup> 5<sup>b</sup>  
*tiviham* *tivihenāṭ* VII 2<sup>1</sup>, VIII 5<sup>2</sup> (*also tivihenāṭ duvihenāṭ etc*) 7<sup>1</sup>, XVIII 8<sup>2</sup>  
*tivva* I 1<sup>10</sup>  
*tīy'addhā* cf *addhā*  
*tudiya* X 5<sup>a</sup>  
*tumantuma* cf *appa-t*  
*tulla(ga)* XIV 7<sup>1a</sup> 2, XXV 1<sup>3</sup> 6<sup>(16)</sup> 7<sup>1(14-16)</sup>, XXXIV 1 1<sup>3</sup>  
*teindiya* XXXVII, cf *eg'indiya* *pancēndiya*  
*teu*, *teū-kāya* VII 10<sup>2b</sup>, XIII 4<sup>2a</sup>, cf *eg'indiya*  
*teoya*, °*ga* XVIII 4<sup>3</sup>, XXV 3<sup>4</sup> 6 4<sup>1</sup> 3<sup>7</sup>, XXXI-XXXII, XXXV-XLI  
*tejaskāyika* XVIII 4<sup>4</sup> comm  
*teya* = *tava-teya* *g v* XV C 7-9 D 1  
*teya-nisagga* XV D 3  
*teya-lessā* III 1<sup>3a</sup>, VII 10<sup>2c</sup>, XIV 9<sup>5</sup>, XV B 4 6, XVI 5<sup>b</sup>  
*teya-samugghāya* XV C 7 D 2

teya, teyaya (sarīra) I 1<sup>5</sup> 7<sup>4</sup> 9<sup>2</sup>, II 1<sup>4</sup>,  
 VIII 9<sup>d</sup> 1<sup>-e</sup>, XII 4  
 tericchiya I 2<sup>6</sup>  
 tti vattavvam siyā I 4<sup>4</sup> 5 6<sup>1</sup> 3 8<sup>2b</sup>  
 10<sup>1</sup>, II 1<sup>5</sup> 10<sup>b-c</sup>, V 2<sup>2</sup> 4<sup>5</sup> (5<sup>1</sup>), VII  
 7<sup>4</sup>, XII 8<sup>2</sup>, XVII 2<sup>2</sup> 4<sup>1</sup>  
  
 thalacara VIII 1  
 thāvara (pāṇa) I 6<sup>5</sup>, VII 2<sup>1</sup>  
 thira XIII 4<sup>4a</sup>  
 thūla(ya) VII 2<sup>2</sup> 9<sup>3c</sup>, VIII 5<sup>2</sup>  
 therā-kappa XXV 6<sup>(4)</sup>  
 therā (bhagavanto) I 9<sup>5</sup>, II 5<sup>5</sup>, V 4<sup>3</sup> 9<sup>4</sup>,  
 VIII 5<sup>1</sup> 6<sup>2</sup> 3 7<sup>1</sup> 8<sup>1</sup>, X 5<sup>a</sup>, XII 2<sup>b</sup>,  
 XV C 1-4 7-10

damsana I 1<sup>9</sup> 3<sup>8</sup> 4<sup>5</sup> 6<sup>4</sup> 9<sup>2</sup>, II 1<sup>6a</sup> 10<sup>c</sup>,  
 V 4<sup>1a</sup> 1<sup>(13)</sup>, VI 3<sup>5</sup> (10<sup>5</sup>), VIII 2<sup>4-5</sup> 8<sup>1</sup>  
 10<sup>2</sup>, XII 5<sup>1a</sup> 10<sup>1-2</sup>, XIII 1<sup>a-b</sup> 2,  
 XVII 2<sup>3</sup> 3<sup>4</sup>, XVIII 8<sup>3</sup> 10<sup>4</sup>, XX 3<sup>1</sup>,  
 XXV 4<sup>3</sup> 6<sup>(1)</sup>, cf aisesa nāna d,  
 salinga-d -vāvannaga  
 dakkhatta XII 2<sup>b</sup>  
 daṇḍa XVII 2<sup>2</sup>, cf anattha-d -vera-  
 mana, eganta-d  
 dantukkhaliya XI 9<sup>1</sup>  
 dappa XXV 7<sup>2a</sup>  
 darisanāvāranijja kamma V 4<sup>1b</sup>  
 darśana VII 8<sup>4</sup> comm  
 davīyāyā XII 10<sup>1</sup>  
 davva I 6<sup>4</sup> 9<sup>2</sup>, II 1<sup>2</sup> 10<sup>a</sup> e, III 4<sup>3</sup>, V  
 4<sup>11</sup> 14<sup>-15</sup> 7<sup>6-7</sup> 9<sup>1</sup>, VIII 1<sup>2</sup> 2<sup>6</sup> 10<sup>4</sup>,  
 XI 9<sup>1</sup> 10<sup>1</sup> (12<sup>2</sup>), XII 4<sup>c-5</sup> 1<sup>a</sup>, XIII  
 4<sup>4a</sup> 7<sup>2</sup>, XIV 4<sup>3</sup> 6<sup>1b</sup> 7<sup>1b</sup>, XVII 3<sup>3</sup>,  
 XVIII 3<sup>3</sup> 4<sup>1</sup> 10<sup>3-4</sup>, XIX 7, XXV 2  
 3<sup>1</sup> 4<sup>-5</sup> 10<sup>4</sup> 6<sup>b-7</sup> 9, cf bhaviya-davva-  
 davva khetta kāla bhāva II 1<sup>2</sup> 6<sup>a</sup> 10<sup>a</sup>,  
 V 8<sup>1</sup>, VII 2<sup>6</sup>, VIII 2<sup>6</sup>, XI 10<sup>1</sup>, XIII  
 7<sup>2</sup>, XIV 4<sup>3b</sup> 7<sup>2</sup>, XVII 3<sup>2</sup>, XIX 9,  
 XX 5<sup>2</sup>, XXV 2<sup>4</sup>  
 davva-linga XXV 6<sup>(9)</sup> 7<sup>1(9)</sup>  
 davva-lesā I 9<sup>2</sup>, XII 5<sup>1a</sup>  
 davva-vagganā cf mano-d -v  
 davv'indiya I 7<sup>4</sup>  
 dāna VIII 2<sup>4</sup>  
 dāna VII 1<sup>3c</sup> comm  
 dāvara-jumma XVIII 4<sup>3</sup>, XXV 3<sup>4</sup> 6  
 4<sup>1-3</sup> 7, XXXI-XXXII, XXXV-XLI

dīṭṭhi I 5<sup>2</sup> 6<sup>3</sup> 9<sup>2</sup>, VI 3<sup>5</sup> 4<sup>1</sup>, XI 1 (-8),  
 XII 5<sup>1a</sup>, XVII 2<sup>3</sup>, XIX 3<sup>a</sup> 8-9,  
 XX 1 3<sup>1</sup> 7, XXI-XXIV, XXVI-  
 XXX, XXXV-XLI, cf amāi sam-  
 maddiṭṭhi, māi micchādiṭṭhi  
 disā X 1<sup>1</sup>, (XI 10<sup>1</sup>), XIII 4<sup>3</sup>, (XVI  
 8<sup>1-2</sup>, XXV 3<sup>5</sup> 6)  
 disākumārī XI 10<sup>2</sup>  
 disā-cakkavāla tavokamma XI 9<sup>1</sup>  
 disācara XV A B 7  
 disā-pokkhiya tāvasa XI 9<sup>1</sup>  
 disi-vvava VII 2<sup>2</sup>  
 dīva I 6<sup>4</sup> 9<sup>2</sup>, II 10<sup>b</sup>, VI 8<sup>3</sup>, XI 9<sup>1</sup> 10<sup>1</sup>,  
 XII 5<sup>1a</sup>, XIX 6, cf antara-dīva  
 dīviccaya V 2<sup>1</sup>  
 dīha-kāla I 1<sup>10</sup> 6<sup>-</sup>  
 dīh'āuya V 6<sup>1</sup>  
 dukkha, dukkhi, duha I 2<sup>1</sup> 10<sup>1</sup>, II 1<sup>5</sup>,  
 VI 3<sup>1</sup> 10<sup>1</sup> 3, VII 1<sup>5</sup> 6<sup>1</sup> 4 8<sup>3</sup> 10<sup>2a</sup>,  
 X 2<sup>3</sup>, XII 2<sup>b</sup>, XIV 4<sup>2</sup>, XV A,  
 XVII 4<sup>2</sup>  
 dukkhāvanayā III 3<sup>1d</sup>  
 duppautta-kāya-kriyā III 3<sup>1a</sup>  
 dubbaliyatta XII 2<sup>b</sup>  
 dubbhikkha-bhatta V 6<sup>7</sup>, IX 33<sup>2b</sup>  
 dubhāga-ppatta VII 1<sup>7b</sup>  
 duha cf dukkha  
 duhao-khaha XXV 3<sup>-</sup>, XXXIV 1 1<sup>1</sup>  
 duhao-vapka XXV 3<sup>-</sup>, XXXIV 1 1<sup>1</sup>  
 dūsama-dūsamā VII 6<sup>4</sup>  
 dūsama-susamā XXV 6<sup>(12)</sup>  
 dūsamā XXV 6<sup>(12)</sup>  
 deva, °vī I 1<sup>11</sup> 2<sup>6</sup> 7<sup>3</sup>, II 1<sup>6b</sup> 5<sup>1</sup> 7,  
 III 1-2, 4<sup>1</sup> 5<sup>3</sup> 6<sup>3-8</sup> 10 - IV 8, V  
 4<sup>4-6</sup> 10<sup>-12</sup> 9<sup>4-5</sup>, VI 1<sup>3</sup> 5 8<sup>1</sup> 9<sup>2-10</sup>,  
 VII 3<sup>4</sup> 7<sup>3</sup> 9<sup>2-3</sup>, VIII 1<sup>1</sup> 2<sup>1</sup> 8<sup>5</sup>, IX  
 32<sup>a</sup> 6, X 2<sup>5</sup> 3<sup>1</sup> 5, XI 10<sup>2</sup> 12, XII  
 6<sup>1-2</sup> 8<sup>1</sup> 9, XIII 2 6<sup>2</sup>, XIV 1<sup>1</sup> 2  
 3<sup>1</sup> 3 5<sup>3</sup> 6<sup>2</sup> 7<sup>1b</sup> 4 8<sup>4-9</sup> 5, XV D,  
 XVI 2<sup>2</sup> 5 6<sup>1b</sup> 8<sup>4</sup> 9 11-14, XVII  
 2<sup>4</sup> 5 13-17, XVIII 2 3<sup>2</sup> 5<sup>1</sup> 4 7<sup>5</sup> 7,  
 XIX 7, XXV 6<sup>(13)</sup> 7<sup>1(13)</sup>  
 deva-loga I 1<sup>11</sup> 2<sup>7</sup> 7<sup>4</sup>, II 5<sup>5</sup>, III 5<sup>3</sup>, V  
 8 9<sup>4</sup> 5, VII 7<sup>1</sup> 9<sup>3c</sup>, VIII 5<sup>3</sup> 4, X 2<sup>5</sup>,  
 XIV 7<sup>1a</sup>, XV C 4. D 1, XVIII 7<sup>4</sup>,  
 XX 8<sup>6</sup>, cf also kappa<sup>1</sup>  
 devādhideva XII 9  
 desa II 10<sup>d-e</sup>, V 7<sup>1</sup>, VIII 7<sup>1</sup> 10<sup>4</sup>, X 1<sup>1</sup>,  
 XI 10<sup>1</sup>, XVI 8<sup>1</sup>, XVII 4<sup>1</sup>

desa savva I 3<sup>1</sup> 7<sup>1</sup>, V 7<sup>4</sup>, VII 2<sup>2-3</sup>,  
VIII 8<sup>3</sup> 9-10<sup>1</sup>, XVII 6-11, XXV 4<sup>5</sup> 9  
desavagāsiya VII 2<sup>2</sup>  
dosa I 9<sup>6</sup>, VII 1<sup>7a</sup> 8<sup>1</sup>, XXV 7<sup>b</sup> 6<sup>c</sup>, XVIII  
10<sup>4</sup>  
*dravya-leśyā* XIV 1<sup>1</sup> comm

dhanīya I 1<sup>10</sup> 9<sup>7</sup>, XVIII 3<sup>8</sup>  
dhamma<sup>1</sup> I 9<sup>7</sup>, II 1<sup>6b</sup>, VII 6<sup>4</sup>, VIII 10<sup>1</sup>,  
IX 3<sup>1a1</sup> 2<sup>4</sup> b, XII 2<sup>b</sup>, XVI 6<sup>1h</sup>, XVII  
2<sup>1</sup>, XVIII 7<sup>4</sup>, XX 2<sup>2</sup> (!) 8<sup>6</sup>, cf cāuj-  
jāma dh, pancamahavvaiya sapadī-  
kkamana dh  
dhamma<sup>2</sup> cf atthikāya  
dhamma-jāgariyā II 1<sup>6b</sup>, XII 1<sup>1a</sup>  
dhamma-deva XII 9  
dhamm'antarāya XVI 3<sup>2</sup>  
dhammiya XII 2<sup>b</sup>  
dhāranā VIII 8<sup>2</sup>, XII 5<sup>1a</sup>, XVII 2<sup>3</sup>,  
XX 3<sup>1</sup>  
dhūma cf sadhūma, vīya-dh

nathittā I 3<sup>4</sup>  
*namaskāras* pp 3a, 5a, 6a, XV A,  
XVII 1<sup>1</sup>, XXIII 1, XXIV 1<sub>3</sub>, XXVI  
1, p 979b  
naya cf ujju-sutta-n, nicchaiya n,  
vāvahāriya n, bambhaṇnayā nayā  
naraga VII 6<sup>4</sup> 9<sup>2</sup> 3  
naradeva XII 9  
nāga VI 5<sup>1-2</sup> 8<sup>1</sup>  
nāna, adj nāni I 1<sup>9</sup> 3<sup>8</sup> 4<sup>5</sup> 5<sup>2</sup> 6<sup>4</sup> 9<sup>3</sup>,  
II 1<sup>6a</sup> 5<sup>6</sup> 10<sup>6</sup>, III 6<sup>1</sup>, V 4<sup>1a(13)</sup>, VI  
3<sup>5</sup> 4<sup>1</sup> (10<sup>5</sup>), VIII 2<sup>3-6</sup> 8<sup>1</sup> 10<sup>2</sup>, IX  
3<sup>1a1-3</sup> b, XI 1 (-8), XII 5<sup>1a</sup> 10<sup>1-3</sup>,  
XIII 1<sup>a</sup> 2 4<sup>4a</sup>, XVII 2<sup>3</sup> 3<sup>4</sup>, XVIII  
1 8<sup>3</sup> 10<sup>4</sup>, XIX 3<sup>a</sup> 8, XX 1 3<sup>1</sup> 7,  
XXI-XXIV, XXV 4<sup>8</sup> 6<sup>(17)7b(18)</sup> 7<sup>1(7)</sup>  
7<sup>b(18)</sup>, XXVI-XXX, XXXV-XL, cf  
aisesa nāna darśana, ohi-, kevala-,  
suya-n

nān'āvaranijja kamma VI 9<sup>1</sup>, VIII 8<sup>4</sup>  
nān'uppāya-mahimā cf jammaṇa-  
maha  
nāma VI 8<sup>3</sup>, XI 10<sup>2</sup>, XII 3, nāma =  
parināma bhāva XXV 5<sup>4</sup>, cf XVII  
1<sup>4</sup>

nālī XXXIV 1 1<sup>2</sup>  
niutta VI 8<sup>2</sup>  
nīoya cf nīgoya  
nīkāeī I 1<sup>4</sup> 6  
nīkkhamāṇa-maha cf jammana-maha  
nīkkhamanābhisega IX 33<sup>2c</sup>  
nīkkhūtta-sattha-musala XII 1<sup>1a</sup>  
nīgarana cf ahānīgaranāṭ  
nī(g)oya XIX 3<sup>b</sup>, XXV 5<sup>3</sup>  
nīggantha VII 1<sup>7-8</sup>, VIII 6<sup>2-3</sup>, XXV 6  
comm, cf samana n  
nīgganthī VII 1<sup>7-8</sup>, VIII 6<sup>3</sup>  
nīggaya XIV 1<sup>3</sup>  
nīcca cf sāsaya  
nīchaiya naya XVIII 6<sup>1</sup>  
nījjarā, nījjareī, nījjinna I 1<sup>3-7</sup> 3<sup>1</sup> 6,  
III 3<sup>1d</sup>, VI 1<sup>1</sup>, VII 1<sup>6</sup> 3<sup>6</sup> 8<sup>3</sup>, VIII 6<sup>1</sup>,  
XII 4<sup>6</sup>, XIV 4<sup>1-2</sup> 7<sup>4b</sup>, XVI 4, XVIII  
3<sup>2-6</sup>, cf appa- and mahā-nījara,  
carima-nījara  
nījara-poggala XVIII 3<sup>2</sup> 6  
nījavaya XXV 7<sup>3c</sup>  
nīṭṭhavai XXIX 1  
nīṭṭhiy'attha nīṭṭhiy'attha-karaṇijja cf  
nīruddha-bhava  
nīdāna III 1<sup>2a</sup>  
nīdāya XIX 5<sup>2</sup>  
nīddāī V 4<sup>1b</sup>  
nīddha VIII 9<sup>a</sup>, cf alukkhi  
nīndai VIII 6<sup>3</sup>, cf hīlai  
nīndanā XVII 3<sup>4</sup>  
nīppaccakkhāṇa-posahōvavāsa cf nī-  
sīla  
nīmantāṇā XXV 7<sup>3d</sup>  
nīmitta XV A  
nīyanṭīya VII 2<sup>2</sup>  
nīyaṇṭīha (1) II 1<sup>5-6a</sup> 5<sup>1</sup>, XXV 6, (2)  
XXV 6-7<sup>1</sup>  
nīrantara cf anantara  
nīraya-gai I 10<sup>3</sup>  
nīravacaya cf nīruvacaya-n  
nīravasesa VII 2<sup>2</sup>  
nīrāyāra XXV 7<sup>1(1)</sup>  
nīrāuya V 3<sup>2</sup>  
nīruddha-bhava n-bh-pavanca pa-  
hīna-saṛīsāra p-s-vēyāṇijja vo-  
cchinna-saṛīsāra v-s-vēyāṇijja nī-  
ṭṭhiy'attha n-a-karaṇijja II 1<sup>5</sup>  
nīruvakkama XX 10<sup>1a</sup>

niruvakkesa XXV 7<sup>st</sup>  
 niruvacaya-niravacaya V 8<sup>2</sup>  
 nireya V 7<sup>5</sup>, XXV 4<sup>5</sup> 9  
 niliyai V 9<sup>4</sup>  
 nivvattanā-higarana-kiryā III 3<sup>1a</sup>  
 nivvatti XIX 8  
 nivvittha-kāya XXV 7<sup>1(1)</sup>  
 nivvisamāna XXV 7<sup>1(1)</sup>  
 nivvuḍa V 4<sup>1a(13)</sup>, (VI 10<sup>5</sup>)  
 nivvega XVII 3<sup>4</sup>  
 nisihiyā XXV 7<sup>2d</sup>  
 nisega cf kamma-n  
 nissasai, nissāsa cf ānamai  
 nissīla nippaccakkhāna-posahōva-  
     vāsa VII 6<sup>4</sup> 9<sup>2-3a</sup>, XII 8<sup>2</sup>  
 nhatta VI 8<sup>2</sup>  
 nihattei I 1<sup>4</sup> 6  
 nīsanka I 3<sup>3(7-8)</sup>  
 nīsasai, nīsāsa cf ānamai  
 nīhārima II 1<sup>6a</sup>, XXV 7<sup>st</sup>  
 neraiya I 1<sup>2-6</sup> 7<sup>4</sup>, IV 9, V 6<sup>5-6</sup>, VI 1<sup>1</sup> 3,  
     VII 3<sup>4</sup> 8<sup>5</sup>, IX 32<sup>8a</sup>, XII 8<sup>2</sup>, XIII 1  
     3-4<sup>2a</sup>, XIV 3<sup>4</sup>, XV D 2, XVI 4,  
     XVII 1<sup>1</sup>, XXXI-XXXII, cf naraga,  
     nīraya-gai, HAMG  
 neraiya-loga V 6<sup>5</sup>  
 no-osappinī-no-ussappinī XXV 6<sup>(12)</sup>  
     7<sup>1(12)</sup>  
 no-kamma VII 3<sup>5</sup>  
 no-pakāma-rasa-bhoi VII 1<sup>7b</sup>  
 no- (other compounds with) V 4<sup>5</sup>, VI  
     3<sup>5</sup> 4<sup>1</sup>, VIII 2<sup>3</sup>, XVIII 1  
  
 pauṭṭha-parihāra XV B 5 C 4  
 pauppaya XV D 2  
 paesa, adj °-paesiya I 1<sup>10</sup> 6<sup>4</sup> 9<sup>2</sup>, II  
     1<sup>2</sup> 6<sup>a</sup> 10<sup>b</sup> 4, V 4<sup>14</sup> 7<sup>1-5</sup> 8<sup>1</sup>, VI 4<sup>1</sup> 5<sup>1</sup>  
     6<sup>2</sup>, VIII 3<sup>2</sup> 7<sup>1</sup> 9<sup>8</sup> 10<sup>4-6</sup>, X 1<sup>1</sup>, XI  
     10<sup>1</sup> 3-4<sup>1</sup>, XII 4<sup>a</sup> 5<sup>1a</sup> 7<sup>1</sup> 10<sup>3</sup>, XIII  
     4<sup>3</sup> 4b 4, XIV 6<sup>1b</sup> 7<sup>2</sup> 10, XVI 8<sup>1</sup>,  
     XVII 4<sup>1</sup>, XVIII 6<sup>2</sup> 8<sup>3</sup> 10<sup>2-4</sup>, XX  
     2<sup>2</sup> 5<sup>2</sup>, XXV 2<sup>3</sup> 3<sup>1</sup> 3-6 3<sup>10-4</sup> 6-10  
 paesa-kamma I 4<sup>3</sup>, VI 8<sup>2</sup>  
 paoga VI 3<sup>2</sup>, VII 1<sup>4</sup>, VIII 1<sup>1</sup> 2 9, XIV  
     4<sup>1</sup> comm, XVI 1<sup>4a</sup>, XVII 3<sup>1</sup> 2,  
     XVIII 3<sup>3</sup>, XX 7, XXV 1<sup>4</sup> comm,  
     cf also idhī kamma paoga  
 paosa XXV 7<sup>2a</sup>  
 pakarei I 9<sup>7</sup>, VII 6<sup>1</sup>, XII 1<sup>2</sup>, XIV 1<sup>3</sup>,  
     cf karai  
 pakāma-nikaranā vejanā VII 7<sup>4</sup>  
 pakuvvaya XXV 7<sup>2c</sup>  
 pakkhīya cf kanha-pakkhīya and  
     sukka-p, tap-pakkhīya  
 pakkhiya posaha XII 1<sup>1a</sup>  
 pacakkha V 4<sup>8</sup>  
 paccakkhā, °kkhāna, °kkhāni, °kkhāva  
     I 8<sup>1</sup> 9<sup>5</sup>, II 1<sup>6b</sup> 5<sup>6</sup>, VI 4<sup>2</sup>, VII 1<sup>3b</sup>  
     2<sup>1-5</sup> 9<sup>3c</sup>, VIII 5<sup>2</sup>, XVII 2<sup>1</sup> 3<sup>4</sup>, XXV  
     6<sup>(6)</sup>, cf bhatta-paccakkhāna and  
     -paccakkhāya  
 paccakkhāna-posahōvavāsa VII 9<sup>3c</sup>,  
     VIII 5<sup>1</sup>, XI 12<sup>1c</sup>, cf nippaccakkhāna-  
     p  
 paccakkhānāpaccakkhānī VI 4<sup>2</sup>, VII 2<sup>5</sup>  
 paccakkhānī bhāsā X 3<sup>3</sup>  
 paccuggacchanavā (intassa) XIV 3<sup>2</sup>  
 pacchōvavannaga I 2<sup>2</sup>  
 pajjatta(ga), °tti I 7<sup>4</sup>, III 1<sup>2a</sup> 2<sup>1b</sup>, V 4<sup>10</sup>,  
     VI 3<sup>5</sup> 4<sup>1</sup>, VIII 1<sup>1</sup> 2<sup>1</sup> 3<sup>1</sup>, XVI 5<sup>4</sup>,  
     XVIII 1 (3<sup>2</sup>), XIX 3<sup>b</sup> 8, XXV 1<sup>2</sup>,  
     XXXIII-XXXV, cf anantara- and  
     paraparapara-p  
 pajjava I 6<sup>4</sup> 9<sup>2</sup>, II 1<sup>6a</sup> 10<sup>c</sup>, VIII 2<sup>6</sup>, XII  
     5<sup>1a</sup>, XIV 4<sup>3a</sup>, XXV 3<sup>4</sup> 10 4<sup>3</sup> 6<sup>a</sup> 7 5<sup>1</sup>,  
     cf caritta-p  
 pajjavasāna cf mahā-p  
 pajjavasiya (sa-p, a-p) VI 3<sup>3</sup>, VIII 2<sup>6</sup>  
     8<sup>3</sup> 9<sup>a</sup>, XIII 4<sup>3b</sup>, XXV 3<sup>6</sup>  
 pajjuvāsanayā (thiyassa) XIV 3<sup>2</sup>  
 panca-gai XXV 3<sup>10</sup>  
 panca-jāma XXV 7<sup>1(1)</sup> gāhā 2, cf  
     panca-mahavvaiya sapadikkamana  
     dhamma  
 pañcanamaskāra p 3a  
 panca-mahavvaiya sapadikkamana  
     dhamma I 9<sup>5</sup>, V 9<sup>4</sup>, (IX 32<sup>c</sup>), XX  
     8<sup>2</sup>, cf panca-jāma  
 panca heū panca aheū V 7<sup>8</sup>  
 panc'indiya, pancēndiya I 7<sup>4</sup>, II 5<sup>2</sup>,  
     VII 5, XXXIX-XL, cf eg'indiva  
     pancēndiya  
 paṭṭhavai XXIX 1  
 padikkamai, °mana I 9<sup>5</sup> comm, VIII  
     5<sup>2</sup> 3 6<sup>3</sup>, XXV 7<sup>2c</sup>, cf (an)āloiya,  
     āloermi  
 padiggaha VIII 6<sup>2</sup>

padījāgaramāna XII 1<sup>a</sup>  
 padīnīya VIII 8<sup>1</sup>, IX 33<sup>2g</sup>  
 padīpucchanā XXV 7<sup>2d</sup> f (V' 3 ββ)  
 padībhoi cf akkhīna-p  
 padīmā III 2<sup>1b</sup>, VI 1<sup>3</sup>, cf bhikkhu-  
     p  
 padīlābhei V 6<sup>1</sup>, VII 1<sup>3c</sup>, VIII 6<sup>1</sup>  
 padīvadai XIV 1<sup>1</sup>  
 padīsārpvee I 7<sup>3</sup>, V 2<sup>2</sup> 6<sup>9</sup>, VII 6<sup>1</sup>,  
     XVIII 5<sup>3</sup>, XIX 3<sup>a</sup>, XX 1  
 padīsamsāhanayā (gacchantassa) XIV  
     3<sup>2</sup>  
 padīsattu V 5<sup>3</sup>  
 padīsevanā, °vaya XXV 6<sup>(6)</sup> 7<sup>1(6)</sup> 2a  
 padīsevanā-kusīla XXV 6-7<sup>1</sup>  
 padīhaya(-pāvā-kamma) VII 2<sup>1</sup>, XVII  
     2<sup>1</sup>, cf apaḍīhaya  
 padīhama XVIII 1  
 padīhama-(a)carama-samaya,      pa-  
     dīhama-(a)paḍīhama-samaya XXXV-  
     XL  
 paḍīhama-samaya VII 1<sup>1</sup>, XXV 1<sup>3</sup> 6<sup>(1)</sup>,  
     XXXV-XL  
 panīya-bhūmi XV B 2  
 panīhāna, du-ppanīhāna, su-pp XVIII  
     7<sup>3</sup>  
 panīya III 4<sup>5</sup>, V 4<sup>10</sup>  
 pandiya I 4<sup>3</sup> 9<sup>8</sup>, (VII 8<sup>7</sup>), XVII 2<sup>3</sup>,  
     cf eganta-p  
 panīya-marana II 1<sup>6a</sup>, XIII 7<sup>2</sup>  
 patteya V 9<sup>4</sup> comm, XIX 3<sup>a-b</sup>, XX 1  
 patteyabuddha XXV 6<sup>(8)</sup>, cf *pratyey-  
     kabuddha*  
 patthada XIII 4<sup>3a</sup>  
 patthā-vāya cf īśīm-pure-vāya  
 pannavanī bhāsā X 3<sup>3</sup>  
 pabhu VII 7<sup>4</sup>  
 pamatta X 3<sup>1</sup>  
 pamatta-samjaya I 1<sup>8</sup> 2<sup>2</sup>, III 3<sup>1e</sup>  
 pamāna V 4<sup>7-8</sup>  
 pamāna-kāla XI 11<sup>1</sup>  
 pamāna-patta VII 1<sup>7b</sup>  
 pamānākkanta VII 1<sup>7b</sup>, IX 33<sup>2d</sup>  
 pamāya I 3<sup>5</sup>, III 3<sup>1c</sup>, XVI 1<sup>4b</sup>, XXV  
     7<sup>2a</sup>  
 payanuībhavaī V 6<sup>2</sup>  
 payara XXV 3<sup>8</sup>, XXXIV 1 1<sup>2</sup>, cf  
     kuḍḍāga-p  
 payalā V 4<sup>1b</sup>

payāna (suvina) XVI 6<sup>1a</sup>  
 payogasā I 3<sup>4</sup>, VI 3<sup>2</sup>  
 parautthiya I 10<sup>2</sup>, II 5<sup>1</sup>, cf also  
     annautthiya  
 parakkama cf iḍḍhi juttī, uṭṭhāna,  
 para-bhaviya I 1<sup>8</sup> 9<sup>4</sup>, V 3<sup>1</sup>  
 parama XIX 5<sup>1</sup>  
 parama-sukka-lessa XXV 6<sup>(19)</sup>  
 paramānu XX 5<sup>2</sup>  
 paramānupoggala I 10<sup>1</sup>, II 10<sup>d</sup>, V 7<sup>1-5</sup>  
     8<sup>1</sup>, VIII 2<sup>2</sup> 9<sup>a</sup>, X 1<sup>1</sup>, XII 2<sup>b</sup> 4<sup>a-c</sup>  
     7<sup>1</sup> 10<sup>3</sup>, XIV 4<sup>3</sup> 7<sup>2</sup> 10, XVI 8<sup>2</sup>,  
     XVIII 4<sup>1</sup> 6<sup>2</sup> 8<sup>3</sup> 10<sup>1-2</sup>, XX 2<sup>2</sup>. 5<sup>1</sup>,  
     XXV 3<sup>8</sup> 4<sup>6-9</sup>  
 para-m-āhohiya I 4<sup>5</sup>, VII 7<sup>3</sup>, XIV 10,  
     XVIII 8<sup>3</sup>  
 parampara-khetta VI 10<sup>4</sup>  
 parampara-pajjattaga XIII 1<sup>a</sup> 2, udd  
     9 of XXVI-XXX and of the avan-  
     tarasayas of XXXIII-XXXIV  
 parampara-bandha XX 7  
 parampara-siddha XXV 4<sup>5</sup>  
 parampar'āhāra(ga) XIII 1<sup>a</sup> 2, udd 7  
     of XXVI-XXX and of the avantara-  
     sayas of XXXIII-XXXIV  
 parampar'ogāḍha(ga) XIII 1<sup>a</sup> 2, udd 5  
     of XXVI-XXX and of the avantara-  
     sayas of XXXIII-XXXIV  
 paramparōḍvavannaga V 4<sup>10</sup>, XIII 1<sup>a</sup> 2,  
     udd 3 of XXVI-XXX and of the  
     avantarasayas of XXXIII-XXXIV  
 para-loga II 1<sup>6b</sup>, VIII 8<sup>1</sup>  
 parahattha III 3<sup>1a</sup>  
 pariggaha V 7<sup>7</sup>, VII 8<sup>4</sup>, XVIII 7<sup>2</sup>, cf  
     pāṇīvāya pariggaha  
 pariggahiyā kīriyā cf kīriyā  
 pariccayaī VII 7<sup>3</sup>  
 pariṇamai, °ñāmai, °naya, °nāma I 1<sup>3</sup>  
     2<sup>2</sup> 3<sup>4</sup> 7<sup>3-4</sup>, III 4<sup>2</sup> 5, V 7<sup>5</sup>, VI 3<sup>1</sup>  
     5<sup>1-2</sup> 6<sup>2</sup> 9<sup>3</sup>, VII 1<sup>4</sup> 3<sup>2</sup> 9<sup>1</sup> 10<sup>2a</sup>, VIII  
     1 9<sup>8</sup> 10<sup>3</sup>, XI 11<sup>4</sup>, XII 4<sup>c</sup> 5<sup>1b-2</sup>,  
     XIV 3<sup>4-4</sup> 4<sup>4</sup>, XVI 2<sup>3</sup> 5<sup>b-c</sup>, XVII 3<sup>3</sup>,  
     XVIII 3<sup>4</sup> 7<sup>5b</sup>, XIX 3<sup>a</sup>, XX 1 3,  
     XXV 5<sup>4</sup> comm, 6<sup>(20)</sup> 7<sup>1(20)</sup>, cf also  
     XXV 6, introductory gāhā 3<sup>(85)</sup>, cf  
     eyai, poggala-parināma, satthāiyā  
     sattha-parināmiya, suhuma- and  
     bādara-parinaya  
 parināmao XII 2<sup>b</sup>

pārīnāmīyā (buddhi) XII 5<sup>1a</sup>, XX 3<sup>1</sup>,  
 cf also buddhi  
 parīṇīvāṇa-mahimā cf jammana-  
 maha  
 paritta V 9<sup>4</sup>, VI 3<sup>5</sup>, XII 2<sup>b</sup>  
 paridevanayā XXV 7<sup>2f</sup>  
 parīpassao (*text* °yassao) XIV 1<sup>1</sup>  
 paribhogattāe XVIII 4<sup>1</sup>, XXV 2<sup>2</sup>  
 parīmanḍala XXV 3<sup>1-4</sup>  
 parīmāna-kaḍa VII 2<sup>2</sup>  
 parīyā[1] ?jyai, parīyāttā III 4<sup>3-5<sup>1</sup> 6<sup>2</sup>,  
 VI 9<sup>2</sup>, VII 1<sup>5</sup> 9<sup>1</sup>, XIV 5<sup>3</sup>, XVI 5<sup>a</sup>  
 parīyāya XIV 9<sup>6</sup>  
 parīyāra X 5  
 parīyārei II 5<sup>1</sup>  
 parīvuḍa V 9<sup>4</sup>, XII 2<sup>b</sup>  
 parīvvāyaga XI 12<sup>2</sup>, cf caraga-p  
 parisappa VIII 1<sup>1</sup>, XV D 2  
 parīsā (1) III 10, cf abbhīntara-,  
 majjhima- and bāhīra-parīsayā devā,  
 (2) XVI 6<sup>1b</sup>  
 parīsuddha VII 1<sup>8</sup>  
 parīharai XXV 7<sup>1(1)</sup> gāhā 3  
 parīhāra-visuddha-caritta VIII 2<sup>4</sup>  
 parīhāra-visuddhi-saṃjama, °saṃjaya  
 XXV 6<sup>(6)</sup> 7<sup>1</sup>  
 parītta V 9<sup>4</sup>  
 parīsaha VIII 8<sup>4</sup>  
 parīsahōvasagga I 9<sup>6</sup>, II 1<sup>6b</sup>, IX 33<sup>2b</sup>  
 parīvakkama XX 10<sup>1b</sup>  
 parīyāya I 3<sup>4</sup> comm  
 palīvama XI 11<sup>1</sup> 3 12<sup>1c</sup>  
 palībhāga XXV 6<sup>(12)</sup>  
 palīyanka V 9<sup>4</sup>  
 palīsappai XIX 3<sup>a</sup>  
 pavattinī VIII 6<sup>3</sup>  
 pavayana XX 8<sup>5</sup>  
 pavayana-māyāo (atṭha) XXV 6<sup>(7b1s)</sup>  
 7<sup>1(7b1s)</sup>  
 pavayāṇi XX 8<sup>5</sup>  
 pavāya cf gai-ppavāya  
 pavesana(ga) IX 32<sup>2<sup>a</sup>-6</sup>, XX 10<sup>3</sup>  
 pavayāyi III 1<sup>2a</sup>, IX 31<sup>a1</sup> b et passim  
 pavvāvei II 1<sup>6b</sup>, IX 31<sup>a4</sup> b  
 pasattha I 7<sup>4</sup> 9<sup>1</sup> 3, III 1<sup>2d</sup>, VI 1<sup>1</sup>, IX  
 31<sup>a3</sup>, XXIV, cf [19]  
 pasīna-vāgarana cf ukkhittha-p -vāga-  
 ranāīm  
 pasissa IX 31<sup>b</sup>  
 pahīna I 7<sup>3</sup>, cf niruddha-bhava  
 pāusiyā kīriyā cf kīriyā  
 pādōvagamana, adj °gaya II 1<sup>6</sup>, III 1<sup>2a</sup>  
 2<sup>1b</sup>, XXV 7<sup>2f</sup>, cf also DEATH-FAST  
 pāna (bhūya jīva satta) I 10<sup>1</sup>, II 1<sup>5</sup> 6<sup>b</sup>,  
 III 3<sup>1d</sup>, V 5<sup>2</sup> 6<sup>4</sup>, VI 5<sup>1-2</sup> 10<sup>3</sup>, VII  
 2<sup>1</sup> 6<sup>3b</sup> 7<sup>4</sup>, XI 1-8, XII 2<sup>b</sup>, XVII 2<sup>2</sup>,  
 XVIII 8<sup>2</sup>, XX 2<sup>2</sup>, cf tasa and thāvara  
 (pāna)  
 pānagāmī (cattāri) XV C 8  
 pāna-bhoyana cf NOURISHMENT  
 pānamai cf ānamai  
 pānāivāyā kīriyā cf kīriyā  
 pānāivāya V 6<sup>1</sup>, VII 1<sup>3b</sup>, XIX 9  
 pānāivāya parīggaha VII 2<sup>2</sup> 9<sup>3c</sup>,  
 VIII 5<sup>2</sup>, XIX 9, cf mahavvaya,  
 SINS  
 pāmīcca IX 33<sup>2b</sup>  
 pāyacchīta VIII 6<sup>3</sup>  
 pārancīya XXV 7<sup>2e</sup>  
 pārmānika XII 2<sup>b</sup> comm  
 pārīnāmīya XIV 7<sup>2</sup>, XVII 1<sup>4</sup>, (XXV  
 5<sup>4</sup>)  
 pārīnāmīyā buddhi cf pa<sup>o</sup> b  
 pārīyāvaniyā kīriyā cf kīriyā  
 pāvā kamma I 1<sup>11</sup> 4<sup>3</sup>, VI 1<sup>1</sup>, VII 2<sup>1</sup> 8<sup>3</sup>  
 10<sup>1-2a</sup>, VIII 6<sup>1</sup>, XVII 2<sup>1</sup>, XVIII 3<sup>4</sup>,  
 XXVI-XXX  
 pāvaya XXV 7<sup>2f</sup>  
 pāsai XI 9<sup>1</sup>, cf jānai pāsai  
 pāsattha X 4  
 pāsādīya XVIII 5<sup>1</sup>  
 pāhunaga-bhatta IX 33<sup>2b</sup>  
 puy'anga I 7<sup>4</sup>  
 piu-sukka I 7<sup>4</sup>  
 piuḍa VIII 6<sup>2</sup>, XI 10<sup>2</sup>, cf rāya-p,  
 sāgāriya-p, sejjāyara-p  
 pucchanī bhāsā X 3<sup>3</sup>  
 putṭha I 6<sup>1</sup> 3<sup>6</sup> 8<sup>2</sup> 3, II 1<sup>4</sup>, III 3<sup>14</sup>, V  
 4<sup>1a</sup> 6<sup>4</sup>, VI 5<sup>2</sup>, VIII 8<sup>5</sup>, IX 34<sup>1</sup>, XI  
 9<sup>1</sup> 10<sup>3</sup>, XII 4<sup>c</sup>, XIII 4<sup>4b-c</sup>, XVI  
 1<sup>1</sup> 3 8<sup>3</sup>, XVII 1<sup>2</sup> 4<sup>1</sup>, XVIII 10<sup>3</sup>, cf  
 anna-m-anna-baddha , phuda,  
 phusai  
 pudhavī-kāliya vanassai-kāliya cf  
 eg'indīya  
 pudhavī I 6<sup>4</sup> 9<sup>2</sup>, II 3 10<sup>h</sup>, VI 1<sup>1</sup> 3  
 6<sup>1</sup> 8<sup>1</sup>, VIII 3<sup>3</sup>, IX 32<sup>2<sup>a</sup>, XI 10<sup>1</sup>, XII  
 3 5<sup>1a</sup> 10<sup>3</sup>, XIII 1<sup>a</sup> 4<sup>1-3</sup> 5<sup>a</sup>, XIV</sup></sup>

8<sup>1</sup> 10, XV D 2, XVI 8<sup>2</sup>, XVII 1<sup>1</sup>  
 6-11, XVIII 10<sup>3</sup>, XX 6, XXV 3<sup>2</sup> 4<sup>2</sup>,  
 XXXI-XXXII, XXXIV  
 puḍhavī<sup>2</sup> I 6<sup>6</sup>, V 2<sup>2</sup>, VI 5<sup>1-2</sup> 8<sup>1</sup>, VII  
 1<sup>3b</sup> 10<sup>2b</sup>, VIII 7<sup>1</sup>, XIII 4<sup>2a</sup> c, XVII  
 6-7, XVIII 3<sup>1</sup>, XX 6<sup>a</sup>, cf eg'indiya  
 puṇya XVIII 7<sup>7</sup> comm  
 putta-jīva-rasa-hariṇī (scil nālī) I 7<sup>4</sup>  
 pudgala XVII 6 comm  
 purao kaḍa XVIII 5<sup>3</sup>  
 purisa IX 34<sup>1</sup>  
 purisakkāra-parakkama cf iddhi jut-  
     ti, uṭṭhāṇa  
 purisa-jāya VIII 10<sup>1</sup>  
 puris'ādāṇiya V 9<sup>4</sup>, (IX 32<sup>b</sup>)  
 pulāga XXV 6-7<sup>1</sup>  
 puvva(-gaya) *see the index of proper  
     names*, cf also coddasapuvvi  
 puvvōvavannaga I 2<sup>2</sup>  
 pūnya IX 33<sup>2b</sup>  
 pejja-bandhana VIII 5<sup>1</sup>  
 poggala I 1<sup>2-5</sup> 7 2<sup>2</sup> 4<sup>4</sup>, II 5<sup>7</sup> 10<sup>a</sup> f,  
     III 2<sup>2</sup>, V 7<sup>5</sup> 8<sup>1</sup> 9<sup>2</sup>, VI 1<sup>1</sup> 3<sup>1</sup> 10<sup>4</sup>,  
     VII 3<sup>1</sup> 10<sup>1</sup> 2<sup>c</sup>, VIII 2<sup>2</sup> 10<sup>4</sup> 7, XIV  
     2<sup>1</sup> 6<sup>1a</sup> 7<sup>2</sup> 9<sup>1-2</sup>, XVI 2<sup>3</sup> 5<sup>b-c</sup> 6<sup>2</sup> 8<sup>4</sup>,  
     XVIII 3<sup>2</sup> 5, XIX 7 9, XX 2<sup>1</sup>, XXV  
     2<sup>3</sup> 3<sup>10</sup> 4<sup>6a</sup>, cf paramānu-poggala,  
     ghāṇa-(sahagaya-) p, bāhiraya p  
 poggala-pariṇāma V 9<sup>2</sup>, VI 5<sup>1-2</sup>, VIII  
     1, XIV 3<sup>4-4</sup> 6<sup>1a</sup>  
 poggala-pariyāṭṭa XII 4<sup>b-d</sup>, XIII 1<sup>a</sup>  
     comm, XXV 5<sup>2</sup>  
 poggali VIII 10<sup>7</sup>  
 poggalōvacaya VI 3<sup>2-3</sup>  
 poyaya VII 5  
 porisī VII 1<sup>7b</sup>, XI 11<sup>1</sup>  
 posaha cf pakkhiya p  
 posaha-sālā XII 1<sup>1a</sup>  
 posahiya XII 1<sup>1a</sup>  
 posahōvavāsa VII 2<sup>2</sup>, cf paccakkhāṇa-  
     and nippaccakkhāṇa-p  
 pratilekhanā XVII 3<sup>4</sup> comm  
 pratyekabuddha IX 31<sup>a1</sup> comm  
 pramāda XVI 2<sup>2b</sup> comm  
 pravrajyā I 4<sup>3</sup> comm  
 praśasta XI 3 comm

phala VIII 5<sup>3</sup>

phāṇiya-gula XVIII 6<sup>1</sup>  
 phāṣa XIII 4<sup>2a</sup>, XIX 3<sup>a</sup>, cf vaṇṇa  
 phāṣu-esaṇijja I 9<sup>7</sup>, V 6<sup>1</sup>, VII 1<sup>3c</sup> 7,  
     VIII 6<sup>1</sup>, XVIII 10<sup>4</sup> (= phāṣuya)  
 phāṣuya VIII 6<sup>2</sup>, cf phāṣu-esanijja  
 phāṣuya-vīhāra XVIII 10<sup>4</sup>  
 phuḍa II 10<sup>f</sup>, VI 10<sup>1</sup>, VII 1<sup>5</sup> 3<sup>2</sup>, VIII  
     3<sup>2</sup>, XVIII 7<sup>5a</sup> 10<sup>2</sup>, cf puṭṭha  
 phusa I 10<sup>1</sup>  
 phusai I 6<sup>1-2</sup>, II 10<sup>g-h</sup>, V 7<sup>4</sup>, XXV  
     6<sup>(83)</sup> 7<sup>1(83)</sup>, cf puṭṭha, phuḍa

bausa XXV 6-7<sup>1</sup>  
 bandha VIII 9 (cf also bandhana),  
     XVIII 3<sup>3</sup>  
 bandhai I 1<sup>6</sup> 10 3<sup>5</sup> 8 8<sup>3</sup> 9<sup>7</sup>, III 3<sup>1d</sup>,  
     V 4<sup>1b</sup>, VI 3<sup>1</sup> 5 9<sup>1</sup>, VIII 8<sup>3</sup>, XII 1<sup>2</sup>  
     2<sup>b</sup> 4<sup>6</sup>, XIX 3<sup>a</sup>, XX 1, XXV 6<sup>(81)</sup>  
     7<sup>1(21)</sup>, XXVI  
 bandhaga, °ya V 4<sup>1b</sup>, VI 8<sup>2</sup> 9<sup>1</sup>, VIII  
     8<sup>3b</sup>, XI 1, XXI-XXIII, XXV 3<sup>10</sup>  
     6<sup>(21)</sup> 7<sup>1(21)</sup>, XXXV-XL  
 bandha(na) I 1<sup>10</sup> 9<sup>7</sup>, VI 3<sup>3-4</sup>, VII 1<sup>4</sup>,  
     VIII 8<sup>3a</sup>, XII 1<sup>2</sup>, XVI 3<sup>1</sup>, XX 7  
 bambhacārī XII 1<sup>1a</sup> et passim  
 bambhaceravāsa I 4<sup>5</sup>, IX 31<sup>a1</sup> (b)  
 bambhannayā nayā (plur) XVIII  
     10<sup>4</sup>  
 bambhī livī p 5a  
 bala cf iddhi jutti, uṭṭhāṇa  
 baladeva V 5<sup>3</sup>  
 bali XI 9<sup>1</sup> 10<sup>2</sup>  
 baliyatta XII 2<sup>b</sup>  
 bahu-biyaga VIII 3<sup>1</sup>  
 bahu-sama XIII 4<sup>5a</sup>  
 bādara, bāyara I 1<sup>4</sup> 6<sup>7</sup>, V 7<sup>5</sup>, VI 3<sup>5</sup>  
     5<sup>1-2</sup> 8<sup>1</sup>, VIII 1 2<sup>3</sup>, XIX 3<sup>b-c</sup> 8,  
     XXV 1<sup>2</sup> 7<sup>2b</sup>, XXXIII-XXXV  
 bādara-pariṇaya XVIII 6<sup>3</sup>, XX 5<sup>1</sup>  
 bāyara-bondi-kalevara XV C 4,  
     bāyara-bondi-dhara kalevara XVIII  
     4<sup>1</sup>  
 bārasa-samajjīya XX 10<sup>3</sup>  
 bāla I 4<sup>2</sup> 9<sup>8</sup>, III 1<sup>2a</sup>, XVII 2<sup>2</sup>, cf  
     eganta-b  
 bāla-tavassi III 1<sup>2a</sup> 2<sup>1b</sup>, XV B 4  
 bāla-tavokamma III 1<sup>2a</sup>  
 bāla-paṇḍiya I 4<sup>3</sup> 8<sup>1</sup>, XVII 2<sup>2</sup>

bāla-maraṇa II 1<sup>8a</sup>, XIII 7<sup>2</sup>  
 bāliya I 9<sup>5</sup>  
 bāliyatta I 9<sup>8</sup>  
 bāhiragā devā XIV 2<sup>2</sup>  
 bāhira-parisayā devā XIV 2<sup>2</sup>  
 bāhira-bhaṇḍa-mattōvagaraṇa XVIII  
 7<sup>2</sup>  
 bāhiraya pogala III 4<sup>1</sup> 5<sup>1</sup> 6<sup>2</sup>, VI 9<sup>2</sup>,  
 VII 9<sup>1</sup>, XIV 5<sup>3</sup>, XVI 5<sup>a</sup>  
 bisarīra XII 8<sup>1</sup>  
 bīya II 5<sup>2</sup> 3<sup>3</sup>  
 buddha-jāgariyā XII 1<sup>1b</sup>  
 buddhi XVII 2<sup>3</sup>, cf also uppatiyā b,  
 venayā b, kammiyā b pāriṇāmiyā  
 b  
 beindiya (jīva) XXXVI, cf eg-  
 indiya pancēndiya  
 bondi XVI 2<sup>3</sup> 8<sup>4</sup>, XVIII 7<sup>5a</sup>, of  
 bāyara- and suhuma-bondi-kalevara  
 bohi VII 1<sup>3c</sup>, IX 3<sup>1a1( b)</sup>  
  
 bhakkheya XVIII 10<sup>4</sup>  
 bhanḍa-mattōvagaraṇa cf bāhira-b -m  
 bhatta-paccakkhāna, °ya II 1<sup>6a</sup>, XIV  
 7<sup>3</sup>, XVII 3<sup>4</sup>  
 bhaya VII 8<sup>4-5</sup>, XXV 7<sup>2a</sup>  
 bhava XVIII 10<sup>4</sup>, cf āu-kkhaya ,  
 davva  
 bhava-ggahana V 4<sup>8</sup> 6<sup>8</sup>, VII 7<sup>8</sup>, VIII  
 10<sup>2</sup>, IX 3<sup>1a3</sup>, XI 1 (-8), XIV 7<sup>4a</sup>,  
 XV D 2, XVI 6<sup>11</sup>, XXV 6<sup>(27)</sup> 7<sup>1(27)</sup>,  
 XLI  
 bhava-ṭṭhi XI 1 comm  
 bhavana IX 3<sup>1a5</sup> 10<sup>5</sup>  
 bhavattha VIII 2<sup>3</sup> 8<sup>4</sup>  
 bhava-dhāraṇīja I 5<sup>2</sup> 7<sup>4</sup>  
 bhava-siddhiya I 6<sup>4</sup>, III 1<sup>2d</sup>, VI 3<sup>8</sup> 5<sup>6</sup>  
 4<sup>1</sup> 10<sup>2</sup>, VIII 2<sup>3</sup>, XII 2<sup>b</sup>, XIII 1<sup>a</sup> 2,  
 XVI 2<sup>2b</sup> 5<sup>c</sup>, XVIII 1, XXV 9, XXX  
 1<sup>3</sup>, XXXI 5-8, XXXIII-XXXV,  
 XLI  
 bhavāgarisa VIII 8<sup>3a</sup>, cf āgarisa  
 bhaviya-davva- I 2<sup>6</sup>, XII 9, XVIII 9  
 bhāyana VIII 9<sup>a</sup>  
 bhāva V 4<sup>1a</sup> 7<sup>6</sup>, VIII 5<sup>1</sup> 8<sup>1</sup>, XIII 4<sup>4a</sup>,  
 XIV 4<sup>2</sup> 7<sup>2</sup>, XVII 1<sup>4</sup> 3<sup>4</sup>, XVIII 1  
 3<sup>3</sup> 10<sup>4</sup>, (XXV 5<sup>4</sup>), XXV 6<sup>(34)</sup> 7<sup>1(34)</sup>,  
 cf davva , eya

bhāva-deva XII 9  
 bhāva-linga XXV 6<sup>(9)</sup> 7<sup>1(9)</sup>  
 bhāva-leśyā XIV 1<sup>1</sup> comm  
 bhāva-lesā I 9<sup>2</sup>, XII 5<sup>1a</sup>  
 bhāvīndiya I 7<sup>4</sup>  
 bhāviy'appa anagāra III 2<sup>1b</sup> 4<sup>1</sup> 4<sup>5</sup>  
 6<sup>1</sup>, XIII 9, XIV 1<sup>1</sup> 3<sup>1</sup> 9<sup>1</sup>, XVI 3<sup>2</sup>,  
 XVIII 3<sup>2</sup> 8<sup>1</sup> 10<sup>1</sup>  
 bhāve appaḍibaddhayā XVII 3<sup>4</sup>  
 bhāsā I 10<sup>1</sup>, II 6, V 4<sup>6</sup>, VI 3<sup>5</sup>, VII 2<sup>1</sup>,  
 X 3<sup>3</sup>, XIII 7<sup>1a</sup>, XIV 9<sup>3</sup>, XVI 2<sup>2b</sup>,  
 XVIII 7<sup>1</sup>, XIX 8-9  
 bhikṣā-samūha VII 1<sup>8</sup>  
 bhikkhu X 2<sup>5</sup>  
 bhikkhu-paḍimā II 1<sup>6b</sup>, X 2<sup>4</sup>, cf  
 paḍimā  
 bhijai XIII 7<sup>1</sup>  
 bhuya-parisappa cf parisappa  
 bhūya cf pāna  
 bhūyābhīsankaṇa XXV 7<sup>2f</sup> (II' 5, 7)  
 bheya cf sāhanāpā-bheya  
 bhoga VII 7<sup>2-3</sup>, VIII 2<sup>4</sup>, cf kāma-  
 bhoga  
 bhogi VII 7<sup>2-3</sup>  
  
 magga XV A  
 maggāikkanta VII 1<sup>7b</sup>  
 majha V 7<sup>3</sup> 8<sup>1</sup>, XX 5<sup>2</sup>  
 majha-paesa VIII 9<sup>a</sup>, XXV 4<sup>10</sup>  
 majhima cf jahanna ukkosa  
 majhima-parisayā devā XIV 2<sup>2</sup>  
 mad'āī II 1<sup>5</sup>  
 mana V 4<sup>10</sup>, VI 1<sup>3</sup> 3<sup>2</sup>, VIII 1<sup>2</sup> 5<sup>2</sup>, XII  
 4<sup>b-d</sup>, XIII 7<sup>1b</sup>, XVII 3<sup>4</sup>, XVIII 7<sup>3</sup>,  
 XIX 3<sup>8</sup> 8-9, XX 1, XXV 1<sup>4</sup>  
 manuya, maṇussa, manūsa I 4<sup>5</sup> 7<sup>3</sup>,  
 II 5<sup>2</sup>, V 9<sup>3</sup>, VII 6<sup>3a</sup> 4<sup>4</sup>, VIII 8<sup>3a</sup> 10<sup>6</sup>,  
 IX 32<sup>24</sup>, XVIII 3<sup>2</sup>, cf māṇussa(ya),  
 purisa  
 manuya-loga V 6<sup>5</sup>, XVIII 5<sup>1</sup>, cf  
 manussa-loga  
 manussa-khetta XXXIV 1 1<sup>1</sup>  
 maṇussa-loga I 1<sup>11</sup>, cf manuṣa-  
 loga  
 maṇo-davva-vagganā V 4<sup>11</sup>, XIV 7<sup>1b</sup>  
 mandaliya XI 9<sup>1</sup>  
 manda-vāya cf iṣūp-pure-vāya  
 mamatta-bhāva VIII 5<sup>1</sup>

marana II 1<sup>6a</sup>, V 7<sup>8</sup>, XI 11<sup>1</sup>, XIII 7<sup>2</sup>, XV A, XVI 2<sup>3</sup>, XIX 3<sup>a</sup>, cf uddāi  
 maha cf jammana-maha  
 maha'ḍḍhiya cf mah'ḍḍhiya  
 mahavvaya II 1<sup>6b</sup>, XV C 7 D 1  
 mahākappa XV C 4  
 mahākamma(tarāga) I 2<sup>2</sup>, V 6<sup>3</sup>, VI 3<sup>1</sup>, VII 3<sup>4</sup> 10<sup>2b</sup>, XIII 4<sup>1</sup>, XVIII 5<sup>2</sup>, XIX 5<sup>1</sup>  
 mahā-kāya XIV 3<sup>1</sup>  
 mahākīriya(tarāga) V 6<sup>3</sup>, VI 3<sup>1</sup>, VII 10<sup>2b</sup>, XIII 4<sup>1</sup>, XVIII 5<sup>2</sup>, XIX 4-5<sup>1</sup>  
 mahājumma XXXV-XL  
 mahānijjara(tara) VI 1<sup>1</sup>, VII 7<sup>3</sup>, XIX 4  
 mahā-pajjavasāna VII 7<sup>3</sup>  
 mahāmānasa XV C 4  
 mahāvāya cf īśīp-pure-vāya  
 mahā-vimāṇa XV D 2  
 mahāveyana(tarāga) I 2<sup>2</sup>, V 6<sup>3</sup>, VI 1<sup>1</sup> 3, VII 6<sup>1</sup> 10<sup>2b</sup>, XIII 4<sup>1</sup>, XVIII 5<sup>2</sup>, XIX 4-5<sup>1</sup>  
 mahā-sarīra I 2<sup>2</sup>, XIV 3<sup>1</sup>  
 mahāsava(tarāga) V 6<sup>3</sup>, VI 3<sup>1</sup>, VII 10<sup>2b</sup>, XIII 4<sup>1</sup>, XVIII 5<sup>2</sup>, XIX 4-5<sup>1</sup>  
 mahā-sumīna, °-suvīna XI 11, XVI 6<sup>1</sup>-h  
 mahāhāraga VII 3<sup>1</sup>  
 mahā'ḍḍhiya (maha'ḍḍhiya) deva I 7<sup>3</sup>, III 1<sup>1a</sup> 2<sup>1a</sup> 2 7, V 4<sup>4</sup>, VI 5<sup>1</sup> 9<sup>2</sup> 10<sup>1</sup>, X 3<sup>1</sup>, XI 10<sup>2</sup>, XII 6<sup>1</sup> 8<sup>1</sup>, XIII 4<sup>1</sup>, XIV 3<sup>3</sup> 5<sup>3</sup> 9<sup>3</sup>, XVI 5<sup>a</sup> 8<sup>4</sup> 11-14, XVII 2<sup>4</sup>, XVIII 7<sup>5a</sup> 6  
 mahā'ḍḍhiyatatarāga XIV 2<sup>1</sup>  
 mahimā cf jammaṇa-maha  
 māī III 4<sup>5</sup> 6 5<sup>2</sup> 3, (XIII 9)  
 māī micchādiṭṭhi I 2<sup>2</sup>, III 6<sup>1</sup>, V 4<sup>10</sup>, XIV 3<sup>1</sup>, XVI 5<sup>b-c</sup>, XVIII (3<sup>2</sup>) 5<sup>2</sup> 4, cf micchādiṭṭhi  
 māī-anga I 7<sup>4</sup>  
 māū-oya I 7<sup>4</sup>  
 māū-jīva-rasa-harī (scil nālī)-I 7<sup>4</sup>  
 māṇa cf kasāya  
 māṇasā vedapā XVI 2<sup>1</sup>  
 māṇussa(ya) XIV 7<sup>1a</sup>, XV D 3, XVIII 3<sup>1</sup>, cf maṇussa  
 māyā cf kasāya  
 māyāvattiyā kīriyā cf kīriyā  
 māraṇ'antiya VI 6<sup>2</sup>, XVII 3<sup>4</sup> 6-11,  
 XVIII 3<sup>2</sup>, cf apacchima-māraṇ'-antiya-samlehanā-jhūsaṇ'ārāhanā māraṇ maramāna XVIII 3<sup>2</sup>  
 māsa XVIII 10<sup>4</sup>  
 micchatta IX 31<sup>a2</sup> 33<sup>2b</sup>  
 micchākara XXV 7<sup>2d</sup>  
 micchādarśana-kīriyā cf kīriyā  
 micchādiṭṭhi I 2<sup>2</sup>, III 1<sup>2d</sup>, XVIII 1, XXV 12, XXXI 17-20, XLI, cf also diṭṭhi, māī micchādiṭṭhi  
 micchāvādi XVI 2<sup>2b</sup>  
 missa-kāla I 2<sup>4</sup>  
 missa-jāya IX 33<sup>2b</sup>  
 mīsaya cf āhāraya-m, orāliya-m, veuvviya-m, sacitta acitta m  
 mīsasā, mīsā VIII 1  
 mucchiya giddha gaḍhiya ajhovavanna VII 1<sup>7a</sup>, XIV 7<sup>3</sup>  
 muṇḍa IX 31<sup>a1</sup> (b) et passim  
 muṇḍāvai II 1<sup>6b</sup>, IX 31<sup>a4</sup> b, XV C 7  
 musala cf nikkhitta-sattha-musala  
 musā V 6<sup>1</sup>  
 musāvāi VII 2<sup>1</sup>  
 mūla XXV 7<sup>2e</sup>  
 mūla-guna VII 2<sup>1</sup> 3, XXV 6<sup>(6)</sup> 7<sup>1(6)</sup>  
 mūla-pagaḍi-bandha XVIII 3<sup>3</sup>  
 mehuna II 5<sup>3-4</sup>, VII 8<sup>4</sup>, X 5<sup>a</sup>  
 mokkha I 4<sup>3</sup>  
 mokṣābhulāṣa XVII 3<sup>4</sup> comm  
 mosa VII 2<sup>1</sup>, VIII 1<sup>2</sup>, X 3<sup>3</sup>, XIII 7<sup>1a-b</sup>, XVI 2<sup>2b</sup>, XVIII 7<sup>1</sup>, XIX 8-9, XXV 1<sup>4</sup>  
 moha I 9<sup>3</sup>, V 4<sup>12</sup>, XVII 2<sup>4</sup>, cf kṣīṇa-moha  
 mohanijja kamma I 4<sup>2</sup>, VIII 8<sup>4</sup>, XIV 2<sup>1</sup>, XVI 6<sup>1h</sup>, cf kankhā-mohanijja k, caritta-m k  
  
 rāya(ga) V 6<sup>7</sup>  
 rayaharaṇa VIII 6<sup>2</sup>  
 rasa II 1<sup>5</sup>, cf vaṇṇa  
 rahassa-kāla I 1<sup>10</sup>  
 rāga cf arāga, viyarāga, sarāga  
 rāya XVI 2<sup>2a</sup>  
 rāya-piṇḍa V 6<sup>7</sup>, IX 33<sup>2b</sup>  
 rāya-risī XI 9<sup>1</sup>  
 rāyahāṇī III 7, IV 5-8  
 rāsī XVIII 4<sup>8</sup>

rāśī-jumma XLI  
 rīyai cf ahā-rīyam r, uttara-kiriyam r, ahāsuttam r, ussuttam r, rīyam rīyai VIII 7<sup>1</sup>, XVIII 8<sup>1-2</sup>  
 rīsi cf isī, rāyā-rīsi  
 rukkha III 4<sup>1</sup>, VIII 3<sup>1</sup>, IX 34<sup>2b</sup>, cf also NATURAL PHENOMENA, plants and trees  
 ruyaga XIII 4<sup>3</sup>  
 rūva X 2<sup>1</sup>, XVIII 7<sup>4</sup>, cf arūva, vanna  
 rūvi II 10<sup>a 4</sup>, VII 7<sup>2</sup> 10<sup>1</sup>, X 1<sup>1</sup>, XI 10<sup>1</sup>, XIII 7<sup>1</sup>, XIV 9<sup>1</sup>, (XVI 8<sup>1</sup>), XVII 2<sup>1</sup>, XXV 2<sup>1</sup>  
 rog'āyanka XVIII 10<sup>4</sup>

laṭṭhī VIII 6<sup>2</sup>  
 laddhi III 6<sup>1</sup>, VI 3<sup>3</sup>, VIII 2<sup>4-5</sup>, XX 9, cf vīriya-laddhi, veuvviya-l  
 laddhi-vīriya I 8<sup>4</sup>  
 lava XIV 7<sup>4a</sup>  
 lahuya(tta) I 9<sup>1-2</sup>  
 lāghaviya (app'icchā amucchā agehī apaḍibaddhayā) I 9<sup>3</sup>  
 lābha VIII 2<sup>4</sup>, XV A  
 lāvanna XIV 5<sup>2</sup>  
 lunga I 3<sup>8</sup>, IX 31<sup>a2</sup>, XXV 6<sup>(1 9)</sup> 7<sup>(1 9)</sup>, cf salinga-darśana-vāvannaga  
 livī cf bambhī livī  
 lukkhayā VIII 9<sup>a</sup>  
 lukkhi XIV 4<sup>1</sup>  
 lūha III 4<sup>5</sup> (cf comm)  
 les(s)ā<sup>1</sup> I 2<sup>2-3</sup> 5<sup>2</sup> 6<sup>4</sup> 9<sup>2</sup>, III 4<sup>3</sup>, IV 9-10, VI 9<sup>3</sup>, VII 3<sup>4</sup>, VIII 2<sup>5</sup>, IX 31<sup>a2 3 b</sup>, XI 1 (-8) 11<sup>4</sup>, XII 5<sup>1a</sup>, XIII 1<sup>a c</sup> 2, XIV 1<sup>1</sup>, XVI 11-14, XVII 12-17, XVIII 3<sup>1</sup>, XIX 1-3<sup>a</sup> 8-9, XX 1 3<sup>1</sup> 7, XXI-XXIV, (XXV 1<sup>1</sup>), XXV 6<sup>(1 9)</sup> 7<sup>(1 9)</sup>, XXVI (-XXVIII), XXXI, XXXIII, XXXV-XLI, cf (s)alessa, kamma-lessā  
 les(s)ā<sup>2</sup> VIII 8<sup>5</sup>, XII 6<sup>1</sup>, XIII 4<sup>4e</sup>, XIV 9<sup>1 4</sup>  
 loga I 6<sup>4</sup>, II 1<sup>6a</sup> 10<sup>a d f-h</sup>, V 9<sup>4</sup>, VI 10<sup>1</sup>, (VII 1<sup>2</sup>), VII 8<sup>4</sup>, VIII 10<sup>5</sup>, IX 31<sup>b</sup> (32<sup>b</sup>) 33<sup>2e</sup>, XI 9<sup>1</sup> 10, XII 2<sup>b</sup> 7<sup>1</sup>, XIII 4<sup>3a-4a 5</sup>, XIV 8<sup>1</sup>, XVI 8, XVIII 3<sup>2</sup>, XX 2<sup>1</sup>, XXV 2<sup>3</sup> 3<sup>2 5-6</sup> 4<sup>2</sup> 6<sup>(32 33)</sup>

7<sup>1(32-33)</sup>, XXXIV 1 1<sup>2</sup>, cf iha-loga, deva-l, manuva-l, manussa-l  
 loga-ṭhū I 6<sup>5</sup>, (III 3<sup>2</sup>, V 2<sup>3</sup>)  
 log'anta I 6<sup>2 4</sup>, VI 5<sup>3</sup> 6<sup>2</sup>, XI 10<sup>5</sup>, XVI 6<sup>11</sup> 8<sup>4</sup>, cf carim'anta  
 loga-pāla III 1<sup>1</sup> 7-8, IV 1-8, X 5<sup>b</sup>, XI 9<sup>1</sup>  
 lobha XXV 7<sup>1</sup> gāhā 4, cf kasāya

vai V 4<sup>10</sup>, VI 1<sup>2</sup> 3<sup>5</sup>, VIII 1<sup>2</sup>, XII 4<sup>b 4</sup>, XVIII 7<sup>3</sup>, XIX 3<sup>a</sup>, XX 1, XXV 1<sup>1</sup>, cf vaya  
 vaira V 9<sup>4</sup>  
 vakkamai XVI 1<sup>1-2</sup>, XIX 7, XXI-XXIII  
 vakkala-vāsī XI 9<sup>1</sup>  
 vagganā cf mano-davva-vagganā  
 vaṇka cf egao-vamka, duhao-v  
 vajja III 2<sup>1b 3</sup>  
 vaṭṭa XXV 3<sup>1</sup>  
 vaḍḍhai II 1<sup>6a</sup>, V 8<sup>2</sup>, XXV 6<sup>(20)</sup> 7<sup>(20)</sup>  
 vana-pāsī (or °-vāsī) XI 9<sup>1</sup>  
 vanassai(-kāya) V 2<sup>2</sup>, VI 5<sup>2</sup> 8<sup>1</sup>, VII 1<sup>3b</sup> 3<sup>1 3</sup> 6<sup>4</sup> 10<sup>2b</sup>, XI 1-8, XIII 4<sup>a2</sup>, XVIII 3<sup>1</sup>, cf eg'indiya, NATURAL PHENOMENA, plants  
 vanna I 2<sup>2</sup>, VI 5<sup>1-2</sup>  
 vanna gandha rasa phāsa I 7<sup>4</sup> (+ rūva), II 1<sup>2</sup> 1<sup>6a</sup> (+ samṛthāna) 10<sup>8</sup>, V 7<sup>5</sup>, VI 3<sup>1</sup> (+ rūva) 9<sup>2</sup> (+ rūva), VII 6<sup>4</sup> (+ rūva) (9<sup>1</sup>) 10<sup>2a</sup> (+ rūva), VIII 1<sup>1</sup> (+ samṛthāna) 1<sup>2</sup> 10<sup>3</sup> (+ samṛthāna), XI 1 (-8) 9<sup>1</sup> 10<sup>1</sup> (12<sup>2</sup>), XII 5<sup>1</sup>, XIV 4<sup>1</sup> (+ rūva) 3<sup>a</sup>, 7<sup>2</sup>, XVII 2<sup>4</sup> (+ rūva), XVIII 6 10<sup>3</sup>, XIX 7-9, XX 5, XXI-XXIII, XXV 3<sup>4</sup> 4<sup>3 7</sup>, XXXV-XL, sadda rūva gandha rasa phāsa VII 7<sup>2</sup>, XIV 5<sup>2</sup> 7<sup>4b</sup>, XX 1  
 vanna-bajha? (kamma) I 7<sup>4</sup>  
 vattavvarp cf tti vattavvarp siyā  
 vatthu XXV 6<sup>(7b1s)</sup> 7<sup>(7b1s)</sup>  
 vaddaliyā-bhatta V 6<sup>7</sup>, IX 33<sup>2b</sup>  
 vaya<sup>1</sup> VIII 5<sup>2</sup>, XVII 3<sup>4</sup>, cf vai  
 vaya<sup>2</sup> VII 1<sup>3b</sup>, cf guna-vvaya, disi-vi, maha-vv, sīla-vv  
 valaya cf ghana-vāya, ghanādadhi, taṇu-vāya

valaya-marana II 1<sup>6a</sup>  
 vavahāra VIII 8<sup>2</sup>  
 vavahārava XXV 7<sup>2c</sup>  
 vas'aṭṭa cf indiya-vas'aṭṭa, kasāya  
 vas'aṭṭa-marana II 1<sup>6a</sup>  
 vāu-kāya, v -kāya II 1<sup>3-4</sup>, III 4<sup>2</sup>, V 2<sup>1</sup>,  
     VII 10<sup>2b</sup>, IX 34<sup>2b</sup>, XIII 4<sup>2a</sup> (vāu),  
     XVI 1<sup>1-2</sup>, XVII 10-11, XVIII 7<sup>4</sup>  
     10<sup>2</sup>, XX 6<sup>c</sup>  
 vāu-vāsi XI 9<sup>1</sup>  
 vānapattha tāvasa (*42 kinds of*) XI 9<sup>1</sup>  
 vāya I 6<sup>5</sup>, VIII 2<sup>2</sup>, X 3<sup>2</sup>, cf īśup-pure-  
     vāya, ghaṇa-v , tanu-v  
 vāvahāriya naya XVIII 6<sup>1</sup>  
 vāsa I 6<sup>4</sup> 9<sup>3</sup>  
 vāsudeva V 5<sup>3</sup>  
 viuvvai I 7<sup>4</sup>, II 5<sup>1</sup>, III 1<sup>1-2a</sup> 2<sup>1</sup> 4<sup>2</sup> 5,  
     V 6<sup>6</sup>, VI 9<sup>2</sup>, VII 9<sup>1-3a</sup>, X 5<sup>a</sup>, XII 9<sup>1b</sup>,  
     XIII 9, XIV 6<sup>2</sup> 9<sup>3</sup>, XVI 5<sup>a</sup>, XVII  
     2<sup>4</sup>, XVIII 5<sup>4</sup> 7<sup>5</sup>  
 viusamanayā XVII 3<sup>4</sup>  
 viussagga I 9<sup>6</sup>, XXV 7<sup>2e</sup>  
 vigalēndiya VI 1<sup>2</sup> 3<sup>2</sup> 4<sup>1</sup>  
 viggaha, v -gai I 7<sup>2</sup>, VI 5<sup>1</sup> 8<sup>1</sup>, VII 1<sup>1</sup>  
     comm , XIV 1<sup>2-3</sup> 5<sup>1</sup>, XVIII 3<sup>1</sup>,  
     XXV 4<sup>5</sup> 8, XXXV 1 1<sup>1-2</sup>  
 viggaha-viggahiya XIII 4<sup>6a</sup>  
 viggahiya cf viggaha-viggahiya, savv'-  
     aviggahiya  
 vigrāha XXV 1<sup>3</sup>  
 vijjā-cārana-laddhi XX 9  
 vinivatṭaṇayā XVII 3<sup>4</sup>  
 vidisā X 1<sup>1</sup>, XI 10<sup>2</sup>, XIII 4<sup>3b</sup>, (XVI  
     8<sup>1-2</sup>)  
 vinnāna II 5<sup>6</sup>  
 vinnu II 1<sup>6</sup>  
 vibhanga-jñāna VI 9<sup>3</sup> comm  
 vibhanga-nāna III 6<sup>1</sup>, IX 31<sup>1a</sup>, XI 9<sup>1</sup>  
     12<sup>2</sup>  
 vimāna I 5<sup>1</sup>, III 1<sup>2b</sup>, III 7, IV 1-4,  
     VI 5<sup>3-6</sup>, XII 6<sup>1-2a</sup>, XIV 9<sup>1</sup>, XVI  
     5<sup>b-d</sup> 6<sup>11</sup>, XVIII 2, XIX 7, cf mahā-  
     vimāna  
 viraya VII 2<sup>1</sup>, XI 1 (-8), XVII 2<sup>1</sup>,  
     XXI-XXIII, XXXV (-XL), cf  
     aviraya  
 virāgayā XVII 3<sup>4</sup>  
 virāhai XIV 1<sup>1</sup>  
 virāhaṇā XXV 6<sup>(13)</sup> 7<sup>1(13)</sup>

virāhaya III 1<sup>2d</sup>, VIII 6<sup>3</sup> 10<sup>1</sup>  
 virāhiya-saṃpajama and -saṃpjamāsaṃ-  
     jama I 2<sup>6</sup>  
 vilīyai V 9<sup>4</sup> comm  
 vivāga VII 10<sup>1-2a</sup>  
 vivitta-sayan'āsana-sevanayā XVII 3<sup>4</sup>  
 vivega I 9<sup>6</sup>, VII 6<sup>3a</sup> 10<sup>2a</sup>, XII 5<sup>1a</sup>,  
     XVII 2<sup>3</sup> 3<sup>4</sup>, XVIII 4<sup>1</sup>, XX 2<sup>2-3</sup>,  
     XXV 7<sup>2e</sup>  
 visa-bhakkha II 1<sup>6a</sup>  
 visama-jogi XXV 1<sup>3</sup>  
 visam'āuya I 2<sup>2</sup>, XXIX 1, (XXXIV 1  
     1<sup>3</sup>)  
 visamāyaṇ XXIX 1  
 visamōvavannaga I 2<sup>2</sup>, XXIX 1,  
     (XXXIV 1 1<sup>3</sup>)  
 visaya III 1<sup>1</sup>  
 visuddhamāṇa XXV 7<sup>1(1)</sup>  
 visuddha-lesa VI 9<sup>3</sup>  
 viseḍhīrī, °ḍhīe XXV 3<sup>7</sup>, XXXIV 1  
     1<sup>2</sup>  
 vihān'ādesenāṇ XI 11<sup>2</sup>, XXV 4<sup>3</sup> 7<sup>7</sup>  
 vihāra cf phāsuya-v  
 vīngāla VII 1<sup>7a</sup> 8<sup>6</sup>  
 vī-davva XIV 6<sup>1b</sup>  
 vīrvaya VI 5<sup>1</sup>, X 3<sup>1</sup>, XIV 3<sup>3</sup> 5<sup>1</sup>,  
     XVIII 7<sup>6</sup>, cf I 1<sup>10</sup> 9<sup>1</sup>  
 vī-pantha X 2<sup>1</sup>  
 vīmaṇsā XXV 7<sup>2a</sup>  
 viyadhūma VII 1<sup>7a</sup> 8<sup>6</sup>  
 vīyarāga(-saṃpajaya) I 2<sup>2</sup>, VIII 8<sup>4</sup>, XXV  
     6<sup>(3)</sup> 7<sup>1(8)</sup>  
 vīriya, in most cases uṭṭhāṇa kamma  
     bala vīriya purisakkāra-parakkama  
     I 3<sup>6-8</sup> 4<sup>2</sup> 8<sup>3-4</sup>, II 1<sup>6b</sup> 10<sup>6</sup>, III 1<sup>2a</sup>,  
     V 4<sup>14</sup>, VII 7<sup>3</sup>, XII 5<sup>1a</sup> 10<sup>1</sup>, XIV  
     5<sup>2</sup> 10, XVII 2<sup>3</sup>, XX 3<sup>1</sup>, cf 1ḍḍhi  
     jutti  
 vīriya-bajjha (kamma) I 8<sup>3</sup>  
 vīriya-laddhi I 7<sup>4</sup>, III 6<sup>1</sup>, VIII 2<sup>4</sup>, cf  
     laddhi-vīriya  
 vīsasā I 3<sup>4</sup>, VI 3<sup>2</sup>, VIII 1<sup>1-2</sup> 9<sup>8</sup>, XIV  
     4<sup>1</sup> comm , 7<sup>3</sup>, XVII 1<sup>2</sup>, XVIII 3<sup>3</sup>  
 vuṭṭhi-kāiyā devā XIV 2<sup>2a</sup>  
 veuvviya-laddhi I 7<sup>4</sup>, III 6<sup>1</sup>, XIV 5<sup>1</sup>  
     comm  
 veuvviya-samugghāya I 7<sup>4</sup>, III 1<sup>1</sup> 2a  
     2<sup>1b</sup> 4<sup>1</sup> 5<sup>1</sup>, VI 9<sup>3</sup> (?)  
 veuvviya (sarīra) I 7<sup>4</sup> 9<sup>2</sup>, II 1<sup>6</sup>, VIII

9<sup>c</sup> 1<sup>-g</sup>, XII 4<sup>b</sup> 4, XIII 7<sup>1c</sup>, XVIII 5<sup>1</sup>,  
 XXV 1<sup>4</sup>, cf uttara-veuvviya, bhava-  
 dhāraṇijja  
 veuvviya-mīsaya XIII 7<sup>1c</sup>, XXV 1<sup>4</sup>  
 veerī cf vedei  
 venaiya-vādī XXX 1<sup>1</sup>  
 venaiyā (buddhi) XII 5<sup>1a</sup>, XX 3<sup>1</sup>  
 veda II 5<sup>1</sup>, VI 3<sup>6</sup> 4<sup>1</sup>, VIII 2<sup>5</sup>, IX 31<sup>a3</sup> b,  
 XI 1 (-8), XIII 1<sup>a</sup> 2, XVII 2<sup>4</sup>,  
 XVIII 1, XIX 9, XX 7, XXI-XXIV,  
 XXV 6<sup>(2)</sup> 7<sup>1(2)</sup>, XXVI-XXX,  
 XXXV (-XL), cf avagaya-veda,  
 ahaveya  
 veda-bandha XI 1 (-8)  
 vedana-udīranayā and -uvasāmanayā  
 III 2<sup>1a</sup>  
 ve(d)eī, veyanā I 1<sup>4-7</sup> 2<sup>1-2</sup> 3<sup>1-2</sup> 6-4<sup>3</sup>  
 10<sup>1</sup>, II 1<sup>5</sup> 5<sup>1</sup>, III 3<sup>1b</sup> 4, V 5<sup>2</sup> 6<sup>9</sup>,  
 VI 1<sup>1-2</sup> 10<sup>3</sup>, VII 1<sup>5</sup> 3<sup>5</sup> 6<sup>1</sup> 7<sup>4</sup>, X 2<sup>3</sup>,  
 XI 1 (-8), XII 9<sup>1a</sup>, XIV 2<sup>1</sup>, XVI 2<sup>1</sup>  
 3<sup>1</sup>, XVII 3<sup>4</sup> 4<sup>2</sup>, XVIII 3<sup>2</sup>, XIX 3<sup>4</sup>  
 5<sup>2</sup>, XXI-XXIV, XXV 6<sup>(22)</sup> 7<sup>1(22)</sup>,  
 XXXIII, XXXIV 1 1<sup>3</sup>, XXXV  
 (-XL), cf appa- and mahā-veyana-  
 tarāga, padisarvveei  
 vemāya, vemāyāe III 3<sup>1d</sup>, VI 1<sup>2</sup> 10<sup>3</sup>,  
 VII 6<sup>1</sup>, VIII 9<sup>a</sup>, XXXIV 1 1<sup>3</sup>  
 veyanijja VII 8<sup>5</sup>, VIII 8<sup>4</sup>, XIV 4<sup>2</sup>, cf  
 (a)kakkasa-veyanijja, (as)sāyā-~, ni-  
 ruddha-bhava  
 veyāvacca XII 2<sup>b</sup>  
 veyāvaḍiya V 4<sup>3</sup>  
 vera I 8<sup>2</sup>, IX 34<sup>1</sup>  
 veramana I 9<sup>1</sup>, VII 2<sup>2</sup> 6<sup>3a</sup> 9<sup>3c</sup> 10<sup>2a</sup>,  
 VIII 5<sup>1</sup>, XI 12<sup>1c</sup>, XII 5<sup>1a</sup>, XVII 2<sup>3</sup>,  
 XVIII 4<sup>1</sup>, XX 2<sup>2-3</sup>  
 vehānasa II 1<sup>6a</sup>  
 vocchinna VII 1<sup>6</sup> 7<sup>1</sup>, XVIII 10<sup>4</sup>, cf  
 nruddha-bhava  
 vodāna II 5<sup>5-6</sup>  
 voyaḍā bhāsā X 3<sup>3</sup>  
  
 śankā I 3<sup>2</sup> comm  
 suddhi XXV 6<sup>(20)</sup> comm  
 śramaṇḍpāśraya VII 1<sup>3a</sup> comm  
  
 sa-aḍḍha cf aḍḍha  
 saanta II 1<sup>6a</sup>  
  
 saingāla VII 1<sup>-a</sup>  
 sauvakkesa XXV 7<sup>2f</sup>  
 sao IX 32<sup>b</sup>  
 samlehanā II 1<sup>6b</sup>, III 1<sup>2a</sup> 2<sup>1b</sup>, IX 33<sup>1c</sup>,  
 cf apacchima-māraṇ'antiva-samle-  
 hanā-jhūsan'ārāhanā  
 samvara, samvarai, °rei I 3<sup>6</sup> 4<sup>5</sup> 9<sup>5</sup>,  
 VIII 5<sup>2</sup>, IX 31<sup>a1</sup> b, XVII 3<sup>4</sup>  
 samvuda I 1<sup>10</sup> 9<sup>3</sup> °, III 3<sup>1d</sup>, VII 2<sup>1</sup> 7<sup>1</sup>,  
 X 2<sup>1</sup>, XVI 6<sup>1d</sup>, XXV 6<sup>(1)</sup>  
 samvudāsamvuda XVI 6<sup>1d</sup>  
 samvega XVII 3<sup>4</sup>  
 samveha XI 1 (-8), XXI-XXIV  
 samsaya-karānī bhāsā X 3<sup>3</sup>  
 samsāra I 1<sup>10</sup> 2<sup>4</sup> 9<sup>1</sup>, II 1<sup>6a</sup>, III 1<sup>2d</sup>, VI  
 3<sup>3</sup>, IX 33<sup>2-2</sup> b, XII 7<sup>1</sup>, XVI 6<sup>1b</sup>,  
 cf nruddha-bhava  
 saṃsāra-samāvannaga I 1<sup>8</sup> 8<sup>4</sup>, VII 4,  
 XXV 1<sup>2</sup> 4<sup>5</sup>  
 saṃsārin XII 10<sup>1</sup>  
 saṃsuddha-nāna-dāṃsana-dhara  
 XXV 6<sup>(1)</sup>  
 sakasāī cf kasāya  
 sakāya VIII 2<sup>3</sup>  
 sankiya VII 2<sup>1</sup>, XI 1(-8), XXV 7<sup>2f</sup> (II'  
 5, 3), XXXV-XLI  
 sakkāra XIV 3<sup>2</sup>  
 saṃkappa XVI 2<sup>3</sup>  
 samkāmana, °mei I 1<sup>4</sup> 6  
 saṃkūnna XXV 7<sup>2a</sup>  
 sankiya I 3<sup>2</sup> 8, II 1<sup>6a</sup>, X 4, XI 9<sup>1</sup>,  
 XXV 7<sup>2a</sup>  
 saṃkilissamāna XXV 7<sup>1(1)</sup>  
 samkhāna II 1<sup>6a</sup>  
 sangiyā II 5<sup>5</sup>  
 sangha VIII 8<sup>1</sup>, IX 33<sup>2</sup> b, XII 2<sup>b</sup>, XXV  
 6<sup>(8)</sup> 7<sup>1(6)</sup>, cf cāuvanṇa samana-  
 sangha  
 saṃghayana I 5<sup>2</sup>, IX 31<sup>a3</sup> b, XI 9<sup>2</sup>,  
 XXIV  
 sacitta VII 7<sup>2</sup>, XIII 7<sup>1c</sup>  
 sacitta acitta mīsaya V 7<sup>7</sup> 9<sup>1</sup>, XVIII  
 7<sup>2</sup>  
 sacca I 3<sup>3</sup> 17-6, VII 2<sup>1</sup>, VIII 1<sup>2</sup>, XIII  
 7<sup>1a-b</sup>, XVI 2<sup>2</sup> 5<sup>c</sup>, XVII 3<sup>4</sup>, XVIII  
 7<sup>1</sup>, XIX 8-9, XXV 1<sup>4</sup>  
 saccāmosa VIII 1<sup>2</sup>, XIII 7<sup>1a-b</sup>, XVI  
 2<sup>2b</sup>, XVIII 7<sup>1</sup>, XIX 8-9, XXV 1<sup>4</sup>  
 sajogī VIII 2<sup>5</sup> 8<sup>4</sup>, IX 31<sup>a3</sup> b, XVIII 1,

XXV 6<sup>(16)</sup> 7<sup>(16)</sup>, XXVI (-XXX),  
 cf *joga*  
 sajjhāya XVIII 10<sup>4</sup>  
 samciya *cf* akaī-saṃciya, avvattaga-s  
 saṃjama, samjaya I 1<sup>8-0</sup> 2<sup>2 0</sup> 4<sup>5</sup> 9<sup>6</sup>,  
 II 1<sup>6b</sup> 5<sup>6-6</sup>, III 3<sup>1e</sup>, V 4<sup>5</sup>, VI 3<sup>5</sup> 4<sup>1</sup>,  
 VII 1<sup>8</sup> 2<sup>1 4</sup>, IX 3<sup>1a1 (b)</sup>, XVII 2<sup>1</sup>,  
 XVIII 1 10<sup>4</sup>, XXV 6<sup>(5)</sup> 7<sup>1</sup>, *cf*  
 asaṃjama  
 saṃjaya-asaṃjaya I 2<sup>2 6</sup>, V 4<sup>5</sup>, VII 2<sup>4</sup>,  
 XVII 2<sup>1</sup>, XVIII 1, XXV 6<sup>(24)</sup> 7<sup>(24)</sup>  
 samjalaṇa IX 3<sup>1a3 b</sup>, XXV 6<sup>(18)</sup> 7<sup>(18)</sup>  
 saṃjūha XV C 4  
 saṃjoyanā III 3<sup>1a</sup>  
 saṃjoyanā-dosa VII 1<sup>7a 8</sup>  
 s'addha *cf* aḍḍha  
 saṭṭhi-tanta II 1<sup>6a</sup>  
 saṃṭhāna, saṃṭhiya I 5<sup>2</sup>, V 9<sup>4</sup>, VI 5<sup>1-2</sup>,  
 (VII 1<sup>2</sup>), IX 3<sup>1a3 b</sup>, XI 9<sup>2</sup> 10<sup>1</sup>,  
 XIII 4<sup>3b 5b</sup>, XIV 7<sup>2</sup>, XIX 8-9,  
 XXIV, XXV 3<sup>1-4</sup>, *cf* vanna  
 satta VIII 5<sup>3</sup>, *cf* pāna  
 sattha VIII 3<sup>2</sup>, XIV 3<sup>3</sup> 5<sup>1</sup>, (XVIII  
 7<sup>5a</sup>) 10<sup>1</sup>, *cf* nikkhitta-sattha-musala  
 sattha-parinaya XVIII 10<sup>4</sup>  
 satthāliya sattha-parināmiya V 2<sup>3</sup>, VII  
 1<sup>8</sup>  
 satth'ovāḍana II 1<sup>6a</sup>  
 sadda V 4<sup>1a</sup> 7<sup>5</sup>, VII 7<sup>2</sup>, VIII 2<sup>2</sup>, XIV  
 5<sup>2</sup> 7<sup>4b</sup>, XX 1  
 sadd'āulaya XXV 7<sup>2b</sup>  
 sadhūma VII 1<sup>7a</sup>  
 s'antara IX 3<sup>2a1 (b)</sup>, (XIII 6<sup>1</sup>), XLI 1<sup>2</sup>  
 santo IX 3<sup>2b</sup>  
 samthāraga II 1<sup>6b</sup>, VIII 6<sup>2</sup>, *cf* sejjā-s  
 sannā (1) XIX 3<sup>a</sup>, XX 1, (2) I 6<sup>4</sup> 9<sup>2</sup>,  
 VII 8<sup>4</sup>, XI 1 (-8), XII 5<sup>1a</sup>, XIII 1<sup>a</sup>  
 2, XVII 2<sup>3</sup>, XIX 8-9, XX 3<sup>1</sup> 7,  
 XXI-XXIV, XXV 6<sup>(25)</sup> 7<sup>(25)</sup>,  
 XXVI-XXX, XXXV-XL  
 sanni I 2<sup>2</sup> 7<sup>4</sup>, VI 3<sup>6</sup> 4<sup>1</sup>, VIII 2<sup>3</sup>, XI  
 1 (-8), XIII 1<sup>a</sup> 2, XV D 2, XVIII  
 1 3<sup>2</sup>, XXI-XXIII, XXV 1<sup>2</sup>, XL  
 sanni-gabbha XV C 4  
 saṃnivāya XIV 7<sup>2</sup>, XVII 1<sup>4</sup>, (XXV  
 5<sup>4</sup>)  
 sapaesa V 7<sup>3</sup> 8<sup>1</sup>, VI 4<sup>1</sup>  
 sapajjavasiya *cf* pajjavasiya  
 sapadikkama II 1<sup>6a</sup>

*saptabhangī* XII 10<sup>3</sup> comm  
 sabhā suhammā II 8, X 6, XVI 9,  
 XVII 5  
 sabhāvao XII 2<sup>b</sup>  
 sama I 2<sup>2</sup>, VII 8<sup>2 6</sup>  
 sama-jogi XXV 1<sup>3</sup>  
 samajjinaī XXVIII  
 samajjīya *cf* chakka-, bārasa- and  
 culasū-samajjīya  
 samajjha *cf* majjha  
 samana niggantha I 3<sup>8</sup> 9<sup>3 7</sup>, III 3<sup>1b</sup>,  
 VI 1<sup>1</sup>, VIII 8<sup>2</sup>, XIV 7<sup>4b</sup> 9<sup>6</sup>, XV  
 C 3 7-8, XVI 2<sup>2a</sup> 4, XVII 2<sup>2</sup>,  
 XVIII 3<sup>1</sup> 8<sup>2</sup> 10<sup>4</sup>, *cf* kumāra-  
 samaṇa, samana = saṃjaya XXV 7  
 samana samanī II 1<sup>6b</sup>  
 samana samanī sāvaya sāviyā III 1<sup>2d</sup>,  
 XVI 6<sup>1h</sup>, *cf* cāuvvannā samaṇa-  
 sangha  
 samana-dhamma IX 3<sup>1a2</sup>  
 saman'āuso V 1<sup>3-4</sup>, VI 7<sup>1</sup>, VII 7<sup>2</sup>, XI  
 9<sup>1</sup>, XII 6<sup>3</sup>, XVI 2<sup>3</sup>, XVII 3<sup>4</sup>, XVIII  
 3<sup>2 5</sup>, XIX 3<sup>4</sup>, XX 8<sup>1</sup>, XXXIV 1 1<sup>3</sup>  
 samanōvassaya VIII 5<sup>1</sup>, samanōvāsaya  
 VII 1<sup>3a</sup>  
 samanōvāsaga, °saya II 5<sup>6</sup>, VII 1<sup>3</sup> 9<sup>3 6</sup>,  
 VIII 5<sup>1-3</sup> 6<sup>1</sup>, X 2<sup>5</sup> 4, XI 11<sup>1</sup> 12<sup>1</sup>,  
 XII 1, XVII 2<sup>2</sup>, XVIII 7<sup>4</sup>, *cf* uvā-  
 saga  
 samanōvāsiyā XII 2  
 samannāharanayā XVII 3<sup>4</sup>  
 samaya<sup>1</sup> I 6<sup>4</sup> 9<sup>2</sup>, V 4<sup>14</sup> 8<sup>1</sup>, VII 1<sup>1</sup>,  
 XII 2<sup>b</sup>, XIV 1<sup>2-3</sup> 7<sup>2</sup>, XVI 8<sup>2</sup>, XVII  
 4<sup>1</sup>, XXV 1<sup>3</sup> 3<sup>4 10</sup> 4<sup>3 6a 7</sup> 5<sup>2</sup> 6<sup>(1)</sup>,  
 XXXIV 1 1<sup>1-2</sup>, XXXV-XL, *cf*  
 MAESURES of time, SIMULTANEITY  
 samaya<sup>2</sup> VIII 5<sup>3</sup>  
 samaya-khetta II 9, VIII 2<sup>1</sup>, XI 10<sup>2</sup>,  
 XIII 4<sup>4b-0</sup> comm, XXXIV 1 1<sup>1-3</sup>  
 sam'āuya I 2<sup>2</sup>, (XVI 11-14, XVII 12-  
 17), XXIX 1, XXXIV 1 1<sup>3</sup>  
 samākāla XXV 6<sup>(12)</sup>  
 samāyaṇi XXIX 1  
 samārambha, °bhai III 3<sup>1d</sup>, V 7<sup>7</sup>, VII  
 1<sup>3b</sup> 10<sup>2b</sup>, VIII 1<sup>2</sup>  
 samāhi VII 1<sup>3c</sup> 9<sup>3c</sup>  
 samū, samiya II 1<sup>6b</sup>, XX 2<sup>2</sup>  
 samugghāya II 2, VI 6<sup>2</sup>, VIII 9<sup>8</sup> 10<sup>5</sup>  
 comm, XI 1 (-8), XIII 10, XIV

4<sup>3b</sup> comm , XVII 6-11, XIX 3<sup>a</sup> 9,  
 XX 1, XXI-XXIV, XXV 6<sup>(31)</sup> 7<sup>1(31)</sup>,  
 XXXIV 1 1<sup>3</sup>, XXXV-XL, cf teya-  
 s, veuvviya-s , samohanai  
 samudda I 6<sup>4</sup> 9<sup>2</sup>, II 10<sup>b</sup>, VI 8<sup>3</sup>, XI  
 9<sup>1</sup> 10<sup>1</sup>, XII 5<sup>1a</sup>, XVIII 7<sup>4</sup>, XIX 6  
 samūha VIII 8<sup>1</sup>  
 samōvavannaga I 2<sup>2</sup>, (XVI 11-14,  
 XVII 12-17), XXIX 1, XXXIV 1 1<sup>3</sup>  
 samosarana XXX  
 samohanai, °haya I 7<sup>4</sup>, III 1<sup>1 2a</sup> 2<sup>1b</sup>  
 4<sup>1</sup> 5<sup>1</sup> 6<sup>1</sup>, VI 6<sup>2</sup> 9<sup>3</sup>, VIII 9<sup>a</sup>, XVC 7  
 D 2, XVII 6-11, XIX 3<sup>a</sup>, XX 6,  
 cf samugghāya  
 sampatti III 1<sup>1</sup> 5<sup>1</sup>, XII 9<sup>1b</sup>, XIII 9  
 sampannayā XVII 3<sup>4</sup>  
 samparāiyā (kiriya) I 10<sup>2</sup>, VII 1<sup>3a</sup> 6<sup>1</sup> 7<sup>1</sup>,  
 VIII 8<sup>3</sup> (samparāiya-bandha and  
 -kamma), X 2<sup>1</sup>, XVIII 8<sup>1</sup>  
 sampāuṇejjā XVII 6-11  
 sambhoga XVII 3<sup>4</sup>  
 sammatta VII 6<sup>4</sup>, IX 31<sup>a2</sup>  
 sammaddaṁsana IX 31<sup>a2</sup>  
 sammaddiṭṭhi, sammādiṭṭhi III 1<sup>2d</sup>,  
 XVIII 1, XXV 11, XXXI 13-16,  
 XLI 85-112, cf amāi sammaddiṭṭhi,  
 cf also diṭṭhi  
 sammāna XIV 3<sup>2</sup>  
 sammāvādī XVI 2<sup>2b</sup>  
 sammucchima V 8<sup>2</sup>, VII 5 7<sup>4</sup>, VIII  
 1 2<sup>1</sup>, IX 32<sup>a4</sup>  
 sayamp-kada I 2<sup>1</sup>  
 sayam IX 32<sup>b</sup>  
 sara XV C 4  
 sarāga(-samjaya) I 2<sup>2</sup>, VIII 8<sup>4</sup>, XVII  
 2<sup>4</sup>, XXV 6<sup>(3)</sup> 7<sup>1(3)</sup>  
 sarisavayā XVIII 10<sup>4</sup>  
 sarīra I 1<sup>5</sup> 2<sup>2</sup> 3<sup>5</sup> 5<sup>2</sup> 6<sup>4</sup> 7<sup>4</sup> 9<sup>2</sup> 7, II 1<sup>4</sup>,  
 V 2<sup>2</sup> 7<sup>7</sup>, VI 4<sup>1</sup> 6<sup>2</sup> 10<sup>4</sup>, VIII 1 2<sup>1-2</sup>  
 6<sup>6</sup> 9, X 1<sup>2</sup>, XI 1 (-8) 11<sup>1</sup>, XII 4  
 5<sup>1a</sup> 8<sup>1</sup>, XIII 4<sup>4a</sup> 7<sup>1c</sup>, XIV 3<sup>1</sup>, XVI  
 1<sup>3 4b</sup> 2<sup>1</sup> 5<sup>d</sup>, XVII 1<sup>2</sup> 3<sup>2</sup> 4<sup>3</sup> 4<sup>3</sup>,  
 XVIII 1<sup>1</sup> 3<sup>2</sup> 4<sup>1</sup> 5<sup>1</sup> 7<sup>2</sup> 10<sup>4</sup>, XIX  
 3 8-9, XX 1 2<sup>2</sup>-3<sup>1</sup> 7, XXI-XXIV,  
 XXV 1<sup>4</sup> 2<sup>2</sup> 4<sup>3-4</sup>, 6<sup>(10)</sup> 7<sup>1(10)</sup>,  
 XXXV-XL, cf antima-sarīra  
 salinga XXV 6<sup>(9)</sup> 7<sup>1(9)</sup>  
 salinga- (or °gi-)damsana-vāvannaga I  
 2<sup>6</sup>

salessa I 1<sup>8</sup> 2<sup>2</sup>, VI 4<sup>1</sup>, VIII 2<sup>5</sup>, XI 1  
 (-8), XVII 2<sup>4</sup>, XVIII 1, XXV 6<sup>(19)</sup>  
 7<sup>1(19)</sup>, XXVI (-XXX), cf lessā  
 sall'uddharana VII 9<sup>3c</sup>  
 savana II 5<sup>8</sup>  
 savīrīva I 8<sup>3-4</sup>  
 saveyaya cf veda  
 savva cf desa savva  
 savva-jīvā VI 4<sup>2</sup>, XI 1 (gāhā 4), XII 7<sup>2</sup>,  
 XV B 5, (XXI-XXIII)  
 savva-thova cf RELATIVE FREQUENCY  
 etc  
 savva-davvā XII 5<sup>1a</sup>, XXV 4<sup>2</sup>  
 savv'addham VIII 9<sup>a</sup>, XXV 4<sup>9</sup>  
 savv'addhā cf addhā  
 savva-paesā XII 5<sup>1a</sup>  
 savva-pajjavā XII 5<sup>1a</sup>  
 savv'aviggahīya XIII 4<sup>5a</sup>  
 savva-suvinā XVI 6<sup>1t</sup>  
 sasarīra, °ri I 7<sup>4</sup>, II 1<sup>4</sup>, VI 4<sup>1</sup>, XVII 2<sup>4</sup>,  
 XVIII 1, XX 2<sup>2</sup>, cf sarīra  
 sahattha III 3<sup>1a</sup>  
 sahasakkāra XXV 7<sup>2a</sup>  
 s'āīya cf āī  
 sāiyāra XXV 7<sup>1(1)</sup>  
 s'āuya V 3<sup>2</sup>  
 sākeya VII 2<sup>2</sup>  
 sāgara I 6<sup>4</sup> 9<sup>2</sup>  
 sāgarovama XI 11<sup>1 3</sup> 12  
 s'āgāra (1) VII 2<sup>2</sup>, (2) XVIII 8<sup>3</sup>  
 sāgāriya XVI 2<sup>2a</sup>  
 sāgāriya-pīda V 6<sup>7</sup>  
 sāgārōvautta I 5<sup>2</sup> (6<sup>4</sup>) 9<sup>2</sup>, VI 3<sup>5</sup>, VIII  
 2<sup>5</sup>, IX 31<sup>a3 b</sup>, XI 1 (-8), XII 5<sup>1a</sup>,  
 XIII 1<sup>a</sup> 2, XVII 2<sup>3</sup>, XVIII 1, XIX  
 3<sup>a</sup> 8, XX 1 3<sup>1</sup>, XXI (-XXIV),  
 XXV 6<sup>(17)</sup> 7<sup>1(17)</sup>, XXVI (-XXX),  
 XXXV (-XL), cf also uvaoga  
 sādhārana V 9<sup>4</sup> comm  
 sādhārana-sarīra XIX 3<sup>a</sup>, XX 1  
 sāmāya I 9<sup>6</sup>, VII 1<sup>3a</sup> 2<sup>2</sup>, VIII 5<sup>1</sup>  
 sāmāya-caritta VIII 2<sup>4</sup>  
 sāmāya-samjama, °jaya XXV 6<sup>(6)</sup> 7<sup>1</sup>  
 sāmāniya deva III 1<sup>1</sup> 2<sup>1b</sup>  
 sāmāyārī XXV 7<sup>2d</sup>  
 samuddaya V 2<sup>1</sup>  
 sāya VI 1<sup>2</sup> 10<sup>3</sup>, VII 6<sup>1</sup>, XI 1 (-8),  
 XXXV (-XL)  
 sāvā-veyanija kamma VII 6<sup>3b</sup>

s'ārambha V 7<sup>7</sup>  
 sārambha, °bhai III 3<sup>1d</sup>, VIII 1<sup>2</sup>  
 sārīrā veḍanā XVI 2<sup>1</sup>  
 sāvacaya V 8<sup>2</sup>  
 sāvajja XVI 2<sup>2b</sup>  
 sāvaya II 1<sup>6a</sup>, XII 2<sup>a</sup>, cf kevalī  
 sāviyā cf kevalī  
 sāsaya I 4<sup>4-5</sup> 6<sup>4</sup> 9<sup>8</sup>, II 10<sup>a</sup>, V 9<sup>4</sup>, (VII  
     1<sup>2</sup>) 2<sup>8</sup> 3<sup>6</sup> (8<sup>7</sup>, IX 32<sup>b</sup>), XII 7<sup>1</sup>,  
     XIV 4<sup>1</sup> 3<sup>a</sup>, XIX 7, sāsaya akkhaya  
     avvaya avaṭṭhiya nicca II 1<sup>6a</sup>, IX  
     33<sup>2a</sup>, cf akkhaya  
 sāhananā-bheya XII 4<sup>b</sup>  
 sāhannanti XII 4<sup>a</sup>  
 sāhammiya XII 2<sup>b</sup>, XVI 2<sup>2a</sup>, XVII 3<sup>4</sup>  
 sāharana IX 31<sup>a5</sup> (b), XXV 6<sup>(11 12)</sup>  
 sāhu XII 2<sup>b</sup>  
 sijjāyārī XII 2<sup>a</sup>, cf sejjāyara  
 sijjhā (bujjhā muccai pariṇīvvāi  
     savva-dukkhānam antāp karei) I 1<sup>10</sup>  
     4<sup>5</sup> 9<sup>3 5</sup>, II 1<sup>6b</sup>, III 1<sup>2a</sup> 2<sup>3</sup>, V 4<sup>3</sup> 4  
     6<sup>8</sup> 9<sup>4</sup>, VII 1<sup>2</sup> 3<sup>c</sup> 7<sup>3</sup> 9<sup>3c-d</sup> (10<sup>2c</sup>),  
     VIII 2<sup>2</sup> 10<sup>2</sup>, IX 31<sup>a4</sup> 2<sup>b</sup> 33<sup>1c</sup> 2<sup>g-h</sup>,  
     XI 9 12<sup>1c</sup> (2<sup>2</sup>), (XII 1<sup>2</sup> 2<sup>b</sup>) 8<sup>1</sup> 9<sup>1b</sup>,  
     XIII 6<sup>3</sup>, XIV 8<sup>2-3</sup> 9<sup>5</sup>, XV C 4 8  
     D, XVI 5<sup>d</sup> 6<sup>11</sup>, XVII 1<sup>1</sup>, XVIII 3<sup>1</sup>  
     7<sup>4</sup> 10<sup>4</sup>, XX 8<sup>6</sup>, XXV 6<sup>(13)</sup> 7<sup>1(13)</sup>,  
     XL1, cf siddha, siddhi  
 sijjhāmāna XI 9<sup>8</sup>  
 siḍhūla I 1<sup>10</sup> 9<sup>7</sup>, (XII 1<sup>2</sup>), XVIII 3<sup>3</sup>  
 siṇāya XXV 6-7<sup>1</sup>  
 sineha-kāya I 6<sup>7</sup> 10<sup>1</sup>  
 siddha I 1<sup>8</sup> 6<sup>4</sup> 8<sup>4</sup> 9<sup>5</sup>, II 1<sup>5-6a</sup>, V  
     8<sup>2</sup>, VI 3<sup>3</sup> 4<sup>1</sup>, VIII 2<sup>2</sup> 3<sup>9</sup> 10<sup>7</sup>, XIV  
     10, XVIII 1 4<sup>3</sup>, XX 10<sup>3</sup>, XXV 3<sup>10-</sup>  
     4<sup>3</sup> 5  
 siddhi I 6<sup>4</sup>, II 1<sup>6a</sup> 5<sup>6</sup> 10<sup>h</sup>, XVII 3<sup>4</sup>,  
     XXV 6<sup>(13 24)</sup> 7<sup>1(13 24)</sup>  
 sissa IX 31<sup>b</sup>  
 sissinī V 5<sup>3</sup>  
 sībīṇā X 2<sup>2-3</sup>  
 sīya X 2<sup>2-3</sup>  
 sīla VIII 10<sup>1</sup>  
 sīla-vvaya VII 9<sup>3c</sup>, VIII 5<sup>1</sup>, XI 12<sup>1c</sup>  
 sukka-jjhāna XVI 6<sup>1h</sup>  
 sukka-pakkhiya XIII 1<sup>a</sup> 2, XXVI-  
     XXX, XXXI 25-28, XL1 169-196  
 sukka-lessa XXV 6<sup>(19)</sup> 7<sup>1(19)</sup>  
 sukkābhijāya XIV 9<sup>5</sup>, XV C 4

sukha, suha II 1<sup>6</sup>, VI 3<sup>1</sup> 10<sup>1</sup>, VII 8<sup>3</sup>,  
     10<sup>2a</sup>, X 2<sup>3</sup>, XV A  
 sutta<sup>1</sup> VIII 8<sup>1</sup>  
 sutta<sup>2</sup> XVI 6<sup>1</sup>  
 sutta-jāgara XVI 6<sup>1</sup>  
 suttatta XII 2<sup>b</sup>  
 sudakkhu-jāgariyā XII 1<sup>1</sup>  
 sunna-kāla I 2<sup>4</sup>  
 supaṭṭhaga VII 1<sup>2</sup>, XI 10, supaṭṭhiya  
     XIII 4<sup>6b</sup>  
 subha V 6<sup>1</sup> 9<sup>2</sup>, VI 1<sup>2</sup> 5<sup>1</sup>, IX 32<sup>b</sup>,  
     XI 11<sup>4</sup>, XIV 9<sup>4</sup>  
 subhāsubha, suhāsuha II 1<sup>5</sup>, V 9<sup>2</sup>,  
     VI 1<sup>2</sup>, IX 32<sup>b</sup>  
 suya p 6a, VIII 8<sup>1-2</sup> 10<sup>1</sup>, XXV 6<sup>(7b1a)</sup>  
     7<sup>1(7b1a)</sup>, cf kāliya-suya and nāna  
 suya-sahāyayā XVII 3<sup>4</sup>  
 suviṇā XVI 6<sup>1</sup>, cf mahā-sumiṇā  
 susama-dūsamā XXV 6<sup>(12)</sup>  
 susama-susamā VI 7<sup>3</sup>  
 sussūsanayā XVII 3<sup>4</sup>  
 suha cf sukha  
 suhāsuha cf subhāsubha  
 suhuma I 6<sup>7</sup>, V 7<sup>6</sup>, VI 3<sup>6</sup>, VIII 1 2<sup>3</sup>,  
     XIV 5<sup>1</sup> comm, 8<sup>4-5</sup>, XVIII 3<sup>2</sup>, XIX  
     3<sup>b</sup> 8, XXV 1<sup>2</sup> 7<sup>2b</sup>, XXXIII-XXXV  
 suhuma-kāya XVI 2<sup>2b</sup>  
 suhuma-pariṇaya XVIII 6<sup>2</sup>, XX 5<sup>1</sup>  
 suhuma-bondī-kalevara XV C 4  
 suhuma-samprāgā-caritta VIII 2<sup>6</sup>  
 suhuma-samprāgā-samjama, °jaya  
     XXV 6<sup>(5)</sup> 7<sup>1</sup>  
 sūkṣma-samprāgā VIII 8<sup>4</sup>  
 sūriya I 6<sup>1</sup>, V 1<sup>1</sup> 10, VI 5<sup>1-2</sup>, VII  
     1<sup>7b</sup> 6<sup>4</sup>, VIII 8<sup>6</sup>, XII 6<sup>1</sup>, XIV 9<sup>4</sup>  
 sejjā cf ṭhāṇa sejjā nīśīhyā  
 sejjāyara-piṇḍa V 6<sup>7</sup>, IX 33<sup>2b</sup>  
 sejjā-samṛthāraga IX 33<sup>2d</sup>  
 seḍhī VI 5<sup>1</sup> 6<sup>2</sup>, XII 2<sup>b</sup>, XXV 3<sup>3 5-7</sup>,  
     XXXIV 1 1<sup>1</sup> 8  
 seya V 7<sup>6</sup>, XXV 4<sup>5 9</sup>  
 seya-kāla III 3<sup>1d</sup>, V 4<sup>14</sup>, XVIII 3<sup>5</sup>,  
     XXV 8 (-12)  
 selesi(-paḍivannaga) I 8<sup>4</sup>, VI 1<sup>3</sup>, XVII  
     3<sup>1</sup>, XVIII 4<sup>1</sup>, XXV 4<sup>5</sup>  
 seha VIII 8<sup>1</sup>, XII 2<sup>b</sup>  
 soga XVI 2<sup>1</sup>  
 soccā V 4<sup>7</sup>, IX 31<sup>b</sup>, cf asoccā  
 sottiya XI 9<sup>1</sup>

sôvakkama XX 10<sup>1a</sup>  
 sôvacaya V 8<sup>2</sup>  
 sthâpanâ-karmika V 6<sup>7</sup> comm  
 syâdvâda XII 10<sup>3</sup> comm  
  
 hanai IX 34<sup>1</sup>  
 -hattha-kicca-gaya III 5<sup>1</sup>, XIII 9  
 hatthi VII 8<sup>2</sup> 6<sup>5</sup> 9<sup>2-3a</sup>, XVII 1<sup>1</sup>  
 hallâ XV C 8  
 hasai V 4<sup>1b</sup>  
 bassa-kâla I 1<sup>10</sup>  
 hâyai II 1<sup>6a</sup>, V 8<sup>2</sup>, XXV 6<sup>(20)</sup> 7<sup>1(20)</sup>  
 hiyamâna cf hâyai  
 hilai nindai khimsai garahai avamannai  
 V 4<sup>3</sup> 6<sup>1</sup>, XII 1<sup>18</sup>  
 heu cf panca heu panca aheu

BUDDHISTS II 5<sup>7</sup> comm, XXX 1<sup>1</sup>  
 comm  
 CALCULATIONS I 5<sup>2</sup>, III 2<sup>2</sup> 3<sup>1e</sup>, VIII  
 8<sup>3</sup>, IX 32<sup>a</sup>, XI 10<sup>2</sup> 11<sup>1</sup>, XII 4<sup>a</sup> 6<sup>1</sup>  
 10<sup>3</sup>, XIII 1<sup>a</sup> 2 4<sup>1b</sup> 4, XVIII 6<sup>2</sup>,  
 XX 5<sup>1</sup> 10<sup>3</sup>, cf jahanna ukkosa,  
 RELATIVE FREQUENCY

CASUISTICS I 8<sup>2</sup>, V 6<sup>2</sup> 4, IX 34<sup>2</sup>, XVI  
 1<sup>3</sup> 8<sup>3</sup>, XVII 1<sup>2-3</sup>

CONVERSIONS I 9<sup>5</sup>, II 1<sup>6b</sup>, V 9<sup>4</sup>, VII  
 10<sup>1</sup>, IX 32<sup>c</sup> 33<sup>1</sup> 2, XI 9<sup>1</sup> 11<sup>3</sup> 4 12<sup>2</sup>,  
 XII 2<sup>c</sup>, XIII 6<sup>3</sup>, XV, XVIII 10<sup>4</sup>

COSMOS I 5<sup>1</sup> 6<sup>4-5</sup> 9<sup>2</sup>, II 3 7-10, IV  
 1-8, V 2<sup>3</sup> 9<sup>4</sup>, VI 5-6<sup>1</sup> 8<sup>1</sup> 3, (VII 1<sup>2</sup>),  
 IX 1-30, X 1<sup>1</sup>, XI 9<sup>1</sup> 10<sup>1-2</sup>, XII 3  
 5<sup>1a</sup> 6<sup>1</sup> 7, XIII 4<sup>3-5</sup> 6<sup>2</sup>, XIV 8<sup>1</sup>,  
 XVI 8<sup>1</sup> 2<sup>4</sup> 9, XVII 5, XVIII 10<sup>3</sup>,  
 XIX 6-7, XX 2<sup>1</sup> 8<sup>1</sup>, cf also NAT-  
 URAL PHENOMENA

DEATH-FAST II 1<sup>6b</sup>, III 1<sup>1c</sup> e 2<sup>a</sup> 2<sup>1b</sup>,  
 VII 9<sup>3c</sup>, IX 33<sup>2e</sup> 8, X 4, XI 11<sup>3</sup> 12<sup>1c</sup>,  
 XIII 6<sup>3</sup>, XIV 7<sup>3</sup>, XV D 3, XVI 5<sup>d</sup>,  
 XVIII 2

DIVISIBILITY I 10<sup>1</sup>, V 7<sup>2-3</sup> 8<sup>1</sup>, VI 4<sup>1</sup>,  
 XX 5<sup>2</sup>, XXV 4<sup>8</sup>

ELEPHANT VII 8<sup>2</sup> 6<sup>5</sup> 9<sup>2</sup> 3, XVII 1<sup>1</sup>

EMBRYOLOGY I 7<sup>4</sup>, II 5<sup>2-3</sup>

ETYMOLOGY V 9<sup>4</sup>, XII 6<sup>2</sup>, XIV 7<sup>4</sup> 8<sup>4</sup> 6

HAMG I 1<sup>2-8</sup> 2<sup>1-2</sup> 4<sup>7</sup> 3<sup>1</sup> 7 4<sup>3</sup> 5 6<sup>3-4</sup>  
 7<sup>1-2</sup> 8<sup>1</sup> 4<sup>9</sup> 2, III 4<sup>3</sup>, V 3<sup>2</sup> 4<sup>1b</sup> 5<sup>2</sup> 7<sup>7</sup>  
 8<sup>2</sup> 9<sup>2</sup> 3, VI 1<sup>2</sup> 3<sup>2-3</sup> 4 6 8<sup>2</sup> 10<sup>2-4</sup>,

VII 1<sup>1</sup> 5 2<sup>3</sup> 6 3<sup>5-6</sup> 6<sup>1-3b</sup> 7<sup>2</sup> 8<sup>3-4</sup>,  
 VIII 1<sup>1</sup> 2<sup>1</sup> 3 6<sup>5</sup> 8<sup>3</sup> 9<sup>a</sup> e 10<sup>6-7</sup>, IX  
 32<sup>a1</sup> b 33<sup>2e</sup> 8<sup>1</sup> h, XI 1 (-8) 11<sup>1</sup> 2,  
 XII 4<sup>b</sup> 5<sup>1a</sup> 7<sup>2</sup> 9<sup>1</sup> 10<sup>2</sup>, XIII 5 6<sup>1</sup>  
 7<sup>2</sup>, XIV 1<sup>2</sup> 3 2<sup>1</sup> 3<sup>2</sup> 5<sup>1-2</sup> 6<sup>1</sup> 7<sup>2</sup> 9<sup>2</sup>,  
 XV D 2, XVI 1<sup>4-2</sup> 3 6<sup>1e</sup>, XVII 1<sup>3</sup>  
 2<sup>1</sup> 3 3<sup>2</sup> 4, XVIII 1 3<sup>2-5</sup> 4<sup>3</sup> 5<sup>2-3</sup>,  
 7<sup>2-3</sup> 9, XIX 4-5 8-9, XX 3<sup>1</sup> 7 10  
 XXIV, XXV 1<sup>3</sup> 2<sup>2</sup> 3<sup>7</sup> 10-4<sup>3</sup> 5 8-12,  
 XXVI-XLI

HERESY IX 33<sup>2d-e</sup> (Jamâli), cf Äjîviya,  
 anna- and para-utthiya

HISTORY (1) of the universe V 5<sup>3</sup>, VI  
 7<sup>3</sup>, VII 6<sup>4</sup>, XX 8<sup>2</sup> 6, (2) the War of  
 the Big Stones and the War of the  
 Chariot with the Club VII 9<sup>2</sup> 3a

'IRREVOCABILE FACTUM' I 1<sup>1</sup> 6<sup>1</sup> 7<sup>3</sup> 8<sup>2</sup>  
 10<sup>1</sup>, VIII 6<sup>3</sup> 7<sup>1</sup>, IX 33<sup>2d</sup>, XII 8<sup>2</sup>,  
 XVI 5<sup>b-c</sup>

MAGIC I 7<sup>4</sup>, II 5<sup>1</sup>, III 1-2 4<sup>1</sup> 4 5<sup>1</sup> 6<sup>1</sup>,  
 V 4<sup>2</sup> 15 6<sup>6</sup>, VI 9<sup>2</sup>, VII 9<sup>1-3a</sup>, X 3<sup>1</sup>,  
 XIII 9, XIV 5 8<sup>4</sup> 5 9<sup>3</sup> 5, XV B 4  
 6 C 2 7-8 D 2, XVI 5<sup>a-b</sup>, XVIII  
 5<sup>4</sup> 7<sup>5b</sup>, XX 9, cf also bhâviy'appa  
 añaagâra, viuvvai

MEASURES (of time) V 1<sup>2</sup> 4 9<sup>3</sup>, VI 7<sup>2</sup>,  
 XI 11<sup>1</sup>, XII 6<sup>2b</sup>, XVIII 10<sup>4</sup>, XXV  
 5<sup>2</sup>, (linear) VI 7<sup>2</sup>

NATURAL PHENOMENA  
 — cloud III 4<sup>2</sup>, VII 6<sup>4</sup>, VIII 9<sup>3</sup>  
 — darkness VI 5<sup>1-2</sup>, XIV 2<sup>2b</sup>  
 — day and night V 9<sup>2</sup>, XI 11<sup>1</sup>  
 — disease IX 33<sup>2d</sup>, XV C 7 11, XVI  
 3<sup>2</sup>  
 — ebb and flow III 3<sup>2</sup>  
 — garment VI 3<sup>2-3</sup>  
 — hells and heavens VI 8<sup>1</sup>  
 — horse X 3<sup>2</sup>  
 — light VIII 8<sup>5</sup>  
 — madness XIV 2<sup>1</sup>  
 — plants and trees III 4<sup>1</sup>, VI 7<sup>1</sup>,  
 VII 3<sup>1-2</sup> 6<sup>4</sup>, VIII 3<sup>1</sup>, XI 1-8,  
 XIV 8<sup>2</sup>, XV B 3 5, XVI 6, XXI-  
 XXIII  
 — rain VII 6<sup>4</sup>, XIV 2<sup>2a</sup>  
 — smell XVI 6<sup>2</sup>  
 — spring II 5<sup>7</sup>  
 — sun I 6<sup>1</sup>, VIII 8<sup>5</sup>, XIV 9<sup>4</sup>  
 — sun and time V 1

— suns, moons etc V 10, VI 5<sup>1-2</sup> 8<sup>1</sup>, VII 6<sup>4</sup>, VIII 8<sup>5</sup>  
 — sun- and moon-eclipse XII 6<sup>1</sup>  
 — wind V 2<sup>1</sup>, X 3<sup>3</sup>, cf also bandha, COSMOS, EMBRYOLOGY, MEASURES, NOURISHMENT  
 NON-DIALOGUE TEXTS V 6<sup>7</sup> 7<sup>8</sup>, VII 8<sup>5</sup>, VIII 2<sup>2</sup> 6<sup>2</sup>, X 2<sup>6</sup>, XIV 5<sup>2</sup>, XVI 6<sup>1h-1</sup>, XXV 7<sup>2b</sup> f  
 NOURISHMENT I 9<sup>7</sup>, II 1<sup>6</sup> 6<sup>b</sup>, III 4<sup>5</sup>, V 6<sup>1</sup> 7, VII 1<sup>3c</sup> 7-8, VIII 5<sup>3</sup> 6<sup>1-2</sup>, IX 33<sup>2d</sup>, XII 1<sup>1a</sup>  
 POPULAR BELIEF XII 6<sup>1</sup>, XIV 2<sup>1</sup> comm., XVIII 7<sup>1</sup>  
 PROPHECY XV B 3 (cf B 5) C 7 11, XVI 5<sup>b</sup>, XX 8<sup>4</sup>, cf also REBIRTH  
 REBIRTH II 1<sup>6b</sup>, VII 9<sup>3a</sup> 4, IX 33<sup>2e</sup>, XIII 6<sup>3</sup>, XV D 1, cf uvavajjai, stories of former rebirths III 1<sup>1c</sup> 6<sup>2a</sup> 2<sup>1b</sup> (cf VII 9<sup>3b</sup>), X 4, XI 11<sup>3</sup>, XV C 4, XVI 5<sup>d</sup>, XVII 1<sup>1</sup>, XVIII 2, future rebirths predicted V 9<sup>4</sup>, XI 12<sup>1c</sup>, (XII 1<sup>2</sup>), XIV 8<sup>2</sup>, XV D 2-3, XVI 5<sup>c-d</sup>, XVII 1<sup>1</sup>, (XVIII 7<sup>4</sup> 10<sup>4</sup>)

RELATIVE FREQUENCY, NUMBER, SIZE etc I 1<sup>7</sup> 2<sup>4</sup> 7, III 2<sup>2</sup>, V 7<sup>6</sup> 8<sup>1</sup>, VI 3<sup>6</sup>, VII 2<sup>3</sup> 5 7<sup>2</sup>, VIII 1<sup>2</sup> 2<sup>6</sup> 9<sup>b-e</sup> 8, IX 32<sup>82-8</sup>, XI 10<sup>4</sup>, XII 4<sup>c-d</sup>, XIII 9<sup>1b-2</sup> 10<sup>1</sup>, XIII 4<sup>2b</sup> 6<sup>b</sup>, XVI 11-14, XIX 3<sup>b-c</sup>, XX I 10<sup>3</sup>, XXV 1<sup>1-2</sup> 4 3<sup>1</sup> 10 4<sup>2</sup> 6<sup>b</sup> 9 6<sup>(14-15 36)</sup> 7<sup>1(36)</sup>  
 SIMILES I 6<sup>2</sup> 4-6, II 5<sup>4</sup> 10<sup>b</sup>, III 1<sup>1</sup> 2<sup>1a</sup> 3<sup>1d</sup> 5<sup>1</sup> 6<sup>2</sup>, V 3<sup>1</sup> 6<sup>5</sup>, VI 1<sup>1</sup> 3<sup>1</sup> 10<sup>1</sup>, VII 1<sup>4</sup> 8 10<sup>2a</sup>, VIII 6<sup>3</sup>, XI 10<sup>2</sup> 3, XII 2<sup>b</sup> 6<sup>3</sup> 7<sup>1</sup>, XIII 4<sup>4e</sup> 6<sup>2</sup> 9, XIV 1<sup>2</sup> 7<sup>4a</sup> 9<sup>4</sup>, XV C 1 5 11, XVI 4, XVIII 3<sup>4</sup> 10<sup>2</sup>, XIX 3<sup>d</sup>, XXV 8, cf kamma-āsīvisa, kūḍāgārasālā-dūṭhanta  
 SIMULTANEITY (egenarṇi samaenarṇi) I 9<sup>4</sup> 10<sup>2</sup>, II 5<sup>1</sup>, V 3<sup>1</sup>, IX 31<sup>a6</sup> 6<sup>b5</sup>, XI 1 (-8), XIII 1<sup>a</sup> 2, XXI-XXIV, XXV 6<sup>(36)</sup> 7<sup>1(36)</sup>, XXXI-XXXII, XXXV-XLI, VII 3<sup>5</sup>, VIII 9<sup>f</sup> 10<sup>5</sup>, XII 10<sup>1</sup>, XXIX 1  
 SINS, the eighteen I 6<sup>3</sup> 9<sup>1</sup>, II 1<sup>6b</sup>, VII 6<sup>3a</sup> 10<sup>2a</sup>, XII 2<sup>b</sup> 5<sup>1a</sup>, XVII 2<sup>3</sup> 3<sup>4</sup>, XVIII 4<sup>1</sup>, XIX 3<sup>a</sup>, XX I 2<sup>2-3</sup> 1

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### CRITICAL ANALYSIS & COMMENTARY

<i>Saya</i>	<i>Udd</i>	<i>p</i>	<i>Saya</i>	<i>Udd</i>	<i>p</i>
I	1 Calana	73	III	3 Puḍhavī	91
	2 Dukkha	75		4 Indiya	91
	3 Kankha-paosa	77		5 Annautthiya	91
	4 Pagai	78		6 Bhāsā	93
	5 Puḍhavī	79		7 Deva	93
	6 Jāvanta	80		8 Camaracancā	93
	7 Neraīya	82		9 Samayakhetta	93
	8 Bāla	83		10 Atthikāya	93
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